The
# CHRISTIAN CENTURY
*A Journal of Religion*

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## The Loneliest Preacher in Christendom

*An Editorial*

## Appreciating Jesus Christ

*By Henry Nelson Wieman*

SEP

Fifteen Cents a Copy—Oct. 1, 1930—Four Dollars a Year

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# WHAT'S COMING IN

BEGINNING SOON, The Christian Century will publish a series of articles on the general theme indicated above. The most urgent and timely questions will be considered, and a half-hundred of the most eminent philosophical, religious and social thinkers of the English-speaking world will endeavor to answer these questions in an unprecedented array of stirring discussions. Their analyses, warnings and challenges will smash through our complacencies, go to the roots of the weaknesses in our present-day religion and its expressions, and reveal the trends which have at least some suggestion as to "What's Coming in Religion."

## *Note these Article Titles, Under Six Chief Divisions*

### *I—Will Science Finally Destroy the Human Basis of Religion?*

Is man important enough to have a religion?
Is science robbing man of his sense of dignity?
Man—is he an accident in nature or the goal of nature?
Is man victim or victor?
Is the sense of sin obsolete?
Does man still need to be saved?
Is the "new morality" undermining religion?
Does the hope of immortality have a real foundation?
Can the hope of personal immortality be invested with reality for a generation accustomed to scientific ways of thought?
Just how much truth is there in the theory of behaviorism?
Is man a victim of his "urges"?
Is man free under the present industrial system?
Will the machine free man, or further enslave him?
Will the man of tomorrow believe in personal immortality?
Will we continue to pray?
Is modern youth irreligious?
Can religion survive if it gives up the principle of authority?
Is the sense of sin destined to pass as being a state of consciousness artifically produced under the pressure of theological beliefs now fading out or will its reality and poignancy continue and perhaps be intensified by a fuller adjustment to the new convictions about reality?
Is there a new morality?
Immortality—myth or reality?

### *II—Is Jesus Coming or Going?*

Jesus—human genius or uniquely divine?
Is the influence of Jesus waxing or waning?
The mind of Christ and the mood of today.
Does the Christian idea of the "cross" have any place in modern life?
Can the ideals of Jesus be made to work in today's world?
Is Jesus taken seriously in any phase of our present world-life?
Is the mysticism of Jesus entirely out of harmony with a realistic view of the world?
Is Jesus a beautiful myth or a needed Master-of-Life?
Is Jesus still the world's hope?

### *III—What Will Tomorrow Do with the Church?*

Can the church survive in an age of democracy?
Will the Protestant denominations unite?
Will the social gospel displace the individual gospel?
Will the Christian ministry pass?
Will the church of the future be ritualistic?
Will labor abandon the church?
Should the church abandon missions?
Is the modern church Christian?
How can the church work for the reconstruction of the social order and remain a church?
Can religion dispense with the actual congregating of people in one place?
Does the trend toward ritualism among Protestant churches signify progress?
Does the church count as a factor in social progress?
Would Jesus recognize the modern church as Christian?
What must the church do to be saved?
Are the vested interests—the economic and social prestige—of the church a bane or blessing to the cause of religion?
Is there a probability that certain cardinal elements and emphases peculiar to Roman Catholicism will be found in the Protestant church of the future? If so, what?
What could a united church do that a divided church cannot do?
Is the rural church doomed?
Can the modern city church nourish real religion?

***More details of this series from week to week. Watch for them. And, in the m***

# RELIGION? AN AWAKENING EVENT IN WORLD THINKING

AN EXCITING DISCUSSION!—No such candid and thorough-going discussion has ever been projected as The Christian Century has planned for the year ahead. In this series the voice of doubt as well as the voice of faith will be heard. The plan is honestly to face the typical philosophies of life extant in our day, upon which our generation is being carried into the future. It is the belief of the editors that this series, discussing with utter frankness the questions that are agitating the minds of thoughtful people, will arouse intense interest among thoughtful people on both sides of the Atlantic.

## *And Here are Still Other Challenging Titles*

Is the church, as such, a help or a hindrance to religion?
Is the church overorganized—what is the way out?
Is the Christian ministry losing out?
Is there a trend toward mysticism in religion?
"The new humanism"—friend or foe to religion?
Has the modern church "drive" driven out religion?
Is the church an essential in man's life?
Can ritualism promote religion?
How can the church survive in an age of democracy?

### *IV—What Is a Christian World—Do We Want It? Can We Get It?*

Are tariffs Christian?
Is America a Christian nation?
Can modern business be Christianized?
Are the ideals of modern law Christian?
Is denominationalism Christian?
Does the church count in the war against war?
Does Christianity count as a factor in social progress?
Can modern industry be Christianized?
Is the social gospel destined to displace the individual gospel?
Can the spirit of Christianity conquer in a capitalistic world?
Just what kind of a world would we have if the ideals of Jesus were realized?
Does the present church leadership desire a Christian world?
How can the church work for the reconstruction of the social order and remain a church?
Why has Christianity lost its radiance?
Has the "cross" vanished from Christianity?
Other religions and Christianity—what will be the final issue?
Is today's religion religious?

### *V—Is God Disappearing, Never to Return?*

Is the belief in God destined to disappear with the widening acceptance of scientific method?
If mankind should give up belief in God, what difference would it make?
Will the general acceptance of evolution destroy faith in God?
How can a thorough-going scientist believe in God?
Is God personal?
Is the conception of God as Holy Spirit destined to displace the conception of God as Father?
Is humanism destined to win?
Does the idea of evolution subtract from or add to the conviction that God exists?
Does God care for man's life?
Is belief in God necessary to man's life?
Does evolution banish a God of love?
Does modern science banish God?
Will education make it possible to dispense with religion?
Is the trend of modern philosophy anti-religious?

### *VI—The Bible Tomorrow*

Does religion need a Bible?
Will the Bible become out of date?
Assuming the results of higher criticism as applied to the Bible, is there any ground for continuing to give the Bible a unique or authoritative place in the Christian religion?
Will the Bible ever be restored to its old time place in the habits of Christian people?
Have we any use today for the idea that the Bible is inspired?

*The names of the eminent writers who have been asked to contribute to this series are now being assembled and will be announced in an early issue*

***tell your friends of the Greater Christian Century planned for the year ahead.***

# The CHRISTIAN CENTURY

October 1, 1930

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## The Office Notebook

First Clerk—"Did you enjoy your vacation?"

Second Clerk—"Yes, but there's nothing like the feel of a good desk under your feet again."—*Life*.

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According to Capper's Magazine for September, Senator Borah, who was unanimously renominated by the republican party for senator from Idaho, and will be almost unanimously elected, was asked what he would do if the republican convention in his state were to declare against prohibition and the state confirmed it in a referendum. "I'd vote according to my conscience and not according to the referendum," was his answer. That is true Americanism.

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Church folk in all parts of the world will rejoice in a little item concerning the union of the Hyde Park Congregational and the Hyde Park Presbyterian churches of Chicago. The event itself is highly significant, uniting as it does two strong churches of long and rich traditions, in the thickly populated University of Chicago section of the city. But the little item which our eyes fell upon stated, simply, that until a regular pastor was called the services would be conducted and the sermons preached by Dr. Ozora S. Davis, president emeritus of Chicago theological seminary.

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It is now three years since the other kind of doctors told Doctor Davis that he might live six months, but hardly longer. Yet he goes on as if he were immortal—as indeed he is! What a benediction he has been in these three years to congregations all over the country, to his students and to his friends! Dr. L. P. Jacks told the world some time ago that the radiance of the Christian religion had been lost. Perhaps it was. But we now can tell the world that it has been found again, as any one can see by merely looking at the face of Ozora Davis.

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There is some conflict on the question of fact concerning the report of great disorder in connection with the election of Rev. L. K. Williams as president of the National Baptist convention which The Christian Century copied from the Chicago Defender, a daily newspaper for colored people (see editorial "The Future of the Negro Church," issue of Sept. 17). Equally reliable witnesses now come forward denying that any such scene took place as described. Whether we were misled or not, we certainly would not have printed the account had any doubt existed as to its accuracy. In any event, the essential theme of the editorial will remain unaffected even if the copied report is eliminated.

## Contributors to This Issue

HENRY NELSON WIEMAN, professor of the philosophy of religion, divinity school, University of Chicago. Author, "Methods of Private Religious Living," etc.

D. ELTON TRUEBLOOD, professor of philosophy, Guilford college; recently elected secretary of Baltimore yearly meeting of Friends.

OSCAR H. LUDMANN, a young German now in this country, who was forced to fight in the German army at the age of 16, and later when Alsace was returned to France, served in the French army.

REINHOLD NIEBUHR, contributing editor The Christian Century.

# The CHRISTIAN CENTURY

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## EDITORIAL

SO-CALLED referenda dealing with prohibition will be held in three states, Massachusetts, Illinois and Rhode Island, on November 4. There is wide difference in the questions to be submitted, which indicates the divergence of opinion among opponents of prohibition. In Massachusetts, the question is whether the specific section of the state law which prohibits the manufacture and transportation of intoxicating liquor shall be repealed. Such repeal would not affect the existing Massachusetts statute prohibiting the sale of intoxicating liquor. In Illinois, there are three questions on the little ballot. 1. Shall the eighteenth amendment be repealed? 2. Shall congress modify the Volstead act to permit each state to define liquor non-intoxicating in fact? 3. Shall the Illinois prohibition enforcement act be repealed? In Rhode Island, the legislature on March 5 voted to submit to a referendum of the voters at the fall election the question: "The eighteenth amendment, shall it be retained? Yes —; No —."

### Straw Votes on Prohibition

### A Device for Subverting Responsible Government

ALL of these referenda are non-binding. Legislative action would be required in each case to accomplish any change in the law indicated as desired by the expression at the polls. They are legal, but they are not legally consequential. They effect nothing. Nothing happens legally as the result of them. Such so-called referenda are, in short, legalized straw votes, not genuine referenda. They lack the most essential element inherent in the act of voting: a willingness to take the consequences of one's vote. For there are no consequences in these referenda. They are therefore irresponsible tests of an irresponsible public opinion. Only a referendum with consequences legally attached can provide a genuine test of a responsible public opinion. For this reason, among others, it should be clear that the resort to the referendum by the wets in each of the instances mentioned is a subterfuge by which legislatures and candidates may escape the responsibility which our representative system of government places upon them. When government ceases to function through a responsible act, either by a legislature or by the electorate, the stark fact is that government has then and there broken down, and nullification of the laws follows with impunity. That, of course, is what the wets hope to achieve. And in so far as the drys go up to the polls and vote in such referenda they aid and abet the purposes of their opponents.

### Did Mrs. McCormick Set Detectives Upon Herself?

JUST what rational motive lay behind the strange action of Mrs. Ruth Hanna McCormick in shadowing Senator Nye and other members of the senate committee engaged in investigating campaign expenditures in Illinois has not been disclosed. At first the public was disposed to regard it as merely a spectacular caprice by a clever woman who has the money to do anything she wants to do, and who likes to do "smart" things. What bearing the results of such detective work could possibly have on the fact that she has spent at least $319,000 to procure her nomination, it is difficult to see. Even if she could prove that Nye was a horsethief or a bigamist it could not alter a dime or a penny of her own record. Did she expect to use the evidence her detectives found as blackmail to estop the senate committee from probing any deeper into her expenditures? This would at least have been a rational motive, and however contemptible it would be, Mrs. McCormick has advisers close to her to whom such a purpose would not be unthinkable. Her speechmaking consists chiefly of preposterous and unproved charges that the Nye committee placed a woman spy in her closet, rifled her private files and tapped her telephone wires. Because they did these things Mrs. McCormick put detectives on them, tit for tat! The committee indignantly and categorically denies that it or its agents had anything to do with such tactics. Another possibility is that Mrs. McCormick or her agents set these detectives on herself! A Chicago paper, the Post, in an ironical

editorial intimates that the candidate's political staff might smartly have "framed" all these incidents to throw dust in the air and to give their patron something to talk about. Mrs. McCormick has no real issues to talk about. Her anti-world court obsession is deflated by the fact that Mr. Lewis, her democratic opponent, has taken her side on this issue, and prohibition has been eliminated from her repertory by passing the buck to the referendum. Each week sees Mrs. McCormick falling to a lower level in the esteem of public opinion.

## Laymen Underwrite Far-reaching Inquiry Into Foreign Missions

A MUCH desired and vitally necessary piece of work in the field of foreign missions has now been undertaken by a group of laymen, representing six of the leading denominations of the United States. They are providing the money and the auspices for an intensive study of mission work, to occupy about two years, and covering three countries—Japan, China and India, including Burma. The purpose, it is said, will be to appraise the results and the prospects of the entire missionary enterprise in these countries. The work is to go forward independently of the mission boards, but with their full and hearty approval. The laymen represent the Presbyterian, United Presbyterian, Methodist Episcopal, Congregational, Reformed and Northern Baptist denominations. Among them are Albert L. Scott, president of the Lockwood Greene Engineers, Inc.; James M. Speers of James McCutcheon & Co.; Frank E. Barrows, New York lawyer; W. Edward Foster, vice-president American Sugar Refining Co.; Frank A. Horne, president Merchant's Refrigerating Co.; Fred C. MacMillan, vice-president Monongahela National Bank, Pittsburgh; W. T. Jerome, Jr., of J. B. Colgate & Co.; George W. Bovinizer of Kuhn, Loeb & Co., and others of similar standing in the world of affairs and religious organization. The study, it is announced, will be carried out by two separate groups. One is the Institute of Social and Religious Research which will concern itself wholly with the gathering of facts. The other is a group of prominent churchmen to be known as "commissioners," whose function will be to visit the fields with the Institute's facts in hand and make an interpretation and report to be submitted to the various mission boards.

## New Aspects of the Foreign Missionary Enterprise

THE time is ripe for this fresh and comprehensive inquiry. The cause of Christian missions is in a state of great confusion, due to many factors. The rise of nationalism in the far east which feeds on the fear of western imperialism; the intense suspicion that missionaries are but the advance agents of western commercial aggressiveness; the emerging self-consciousness of the native churches, prompting them to take the determination of their destiny out of the hands of foreign missionaries and western boards; the protest against the establishment of western denominational divisions in the orient where our traditional sectarian distinctions have no meaning; the subtle skepticism in the hearts of eastern peoples as they discover how far short are the "Christian" nations, from which missionaries come, from being Christian, though they have had the gospel for nineteen centuries; a widespread challenge of the moral superiority of the west over the east; and the growing sophistication of eastern peoples, making necessary a quite different approach from that adopted by earlier missionaries who could assume a certain naiveté on the part of their hearers—these are some of the newer aspects of the mission field which present a problem wholly unlike that to which the enterprise had traditionally adjusted itself. It is to be hoped that the laymen's inquiry will extend to the home base as well. The very concept of missions demands overhauling in the light—or the confusion—of those ideas of human society which have brought disillusion concerning this activity hitherto regarded as the supreme virtue of the Christian church and the Christian life. If the present effort is prosecuted, as it promises to be, with great courage and candor it will render a service of immeasurable importance to Christianity throughout the world.

## Canadian Churchman Tells Story of Canada's United Church

THE STORY of the union of three churches in Canada—Methodist, Presbyterian and Congregational—to form the United Church of Canada, has now been written in a book by Rev. S. D. Chown, of Toronto. Dr. Chown is one of the greatest Christians on our continent. That is a strong saying, but it is easily proved. He was the General Superintendent of the Methodist church of all Canada from the beginning of union negotiations until their consummation—about twenty-five years. No single man had quite so much to do in bringing to pass this great event as did he. When the time came to elect the first moderator of the United church it was agreed by all that Dr. Chown was entitled to this supreme honor and would honor the church in accepting it. But he declined to allow his name to go before the church council, stepping aside in order that a unanimous ballot might be cast for Dr. George C. Pidgeon, the leader of Canadian Presbyterianism who had stood shoulder to shoulder with Dr. Chown in the long and arduous labors for union. There were reasons why a Presbyterian should be the first moderator, particularly in view of the claim given currency by the non-concurrent group of Presbyterians that the Methodists by their superior numbers would dominate the United church. Dr. Chown, in a gracious gesture of self-subordination, decisively removed himself from all consideration and thus sacrificed the

official right to be called the "Father" of the United Church of Canada! But the impress of his spirit is on the entire church. His gracious act released in countless other hearts the same spirit of brotherliness and unselfishness, with the result that, in the five years of its existence, we are told that not one problem has been settled by a vote in which the old denominational groupings re-emerged. Dr. Chown's little book tells the story of the union, gives the essential documents upon which the successive steps were taken to its final attainment, and vibrates with the spirit of the great event of which he is the living embodiment. We would like to see held in the United States a conference on Christian unity whose agenda would simply be a study and estimate of the Canadian union with its bearing on conditions in this country. And Dr. Chown's book, "The Story of Church Union in Canada," would afford an excellent manual for such a conference.

## Wet Gains for Congress Greatly Exaggerated

CLAIMS of wet gains in recent nomination contests in several states are greatly exaggerated. The Association Against the Prohibition Amendment has issued a statement asserting that there will be an increase of 29 votes in the next congress for the repeal of the 18th amendment. However, 20 of these 29 were never counted as drys, but were always classified as wets. They formerly stood for modification and have now merely indicated that they favor repeal. As congress now stands there are approximately 329 drys and 106 wets in the house of representatives. The dry majority is somewhat larger than normal, due to the fact that the Hoover landslide of 1928 brought in a number of dry congressmen whose districts are normally wet. It is to be expected that in an off-year election there will be a return to a more representative division between wets and drys. Competent observers in Washington say that to date the trend is fully described as a return to normalcy rather than any significant gain in wet strength. A larger number than usual of wet candidates entered the primaries, but only in a few districts in large cities where the press is predominantly wet have they made progress. A notable instance was the defeat of Grant M. Hudson, an outstanding dry, whose district is the most populous in the United States, comprising a total population of 533,748 and which included a large portion of the city of Detroit as well as the cities of Flint and Lansing. In addition, Mr. Hudson was opposed by the moving picture industry which turned the screens in hundreds of theaters into billboards denouncing him on account of his bill for the regulation of the moving picture business. The nomination of former Senator William M. Butler, dry republican, in Massachusetts, for the senate was a distinct dry victory. His chief opponent at the polls is a wet democrat. Maine elected White, a dry, to succeed Gould who was wet. The senate now stands dry by about three to one.

## Great Britain Places Disarmament First

A NEW voice is being heard in the League of Nations assembly now sitting at Geneva. It is the voice of a former Methodist local preacher, Mr. Arthur Henderson, now the secretary for foreign affairs of the Labor government of Great Britain. Mr. Henderson's maiden speech was one of great significance, following as it did an address by M. Briand in which the latter presented to the assembly his plan for a United States of Europe. The British foreign secretary professed on behalf of his government a certain interest in the proposal, but he declared that Britain must not be expected to take any practical steps toward its realization until the nations of Europe take sincerely the obligation of disarmament. His government, he said, would from this time forward make disarmament its primary policy in foreign relationships. By disarmament he meant the substantial reduction of all military preparations, the forces of land, sea and air. He insisted that they had dallied too long with this question, and while he favored the inclusion of the Kellogg pact in the league's covenant, and the acceptance of obligatory arbitration and other pacific measures, Mr. Henderson declared that he would wash his hands of the whole business unless the continental powers agreed to disarm. "The authors of the covenant inserted article 8 as an obligation to accept general reduction of national forces. That obligation has not been honored, though it was incurred eleven years ago. The people of the world are growing impatient and doubtful." At no time in the history of the League have the French and British viewpoints come so definitely into collision. France keeps on demanding "security" as a condition of disarmament. Britain declares that there can be no security until the nations actually proceed to disarm.

## Putting the Pact Into the Covenant

THE committee of the League of Nations, appointed a year ago to formulate a method of revising the covenant so as to make it consistent with the Kellogg pact, made its report last week. They had considered two proposals, one to insert the text of the pact verbatim in the text of the covenant, the other to revise article 12 so as to close the famous "gap" in the original instrument. This "gap" allows and, indeed, authorizes, war under certain circumstances, namely, after nine months have elapsed from the time a dispute is submitted to the council. The second proposal was recommended and an entire revision of article 12 was offered, to read as follows: "The members of the league agree that if there should arise between them any dispute likely to lead to a rupture they will only employ pacific means for its settlement. If the disagreement continues, the dispute shall be submitted either to arbitration or to

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judicial settlement or to an inquiry by the council. The members of the league agree that they will in no case resort to war for a solution of the dispute." This would effectually cure this particular article. But articles 10 and 16 still remain untouched, and the French attitude on the question of sanctions which these articles support puts beyond present hope any revision at these points. Great Britain is increasingly uncomfortable under these articles, public sentiment there having come around to practically the position taken by the United States, namely, that the presence of sanctions in a peace covenant mean war and will tend to breed war. The covenant will not be consistent with the peace pact until its provisions for military sanctions are definitely exercised.

# The Loneliest Preacher in Christendom

THE Atlantic Monthly missed a rare opportunity to invest one of its articles in the September number with unique significance. It gave its readers an erroneous impression of the status of Dr. William E. Orchard, author of the article, "Why I Should Find It Difficult to Become a Roman Catholic." The editor says that Dr. Orchard is looked to as a leader "by a large part of the so-called Catholic party in the Anglican church." This, of course, is wide of the fact. It seems to imply that the author is an Anglican. The article, if it were written by an Anglican, would have far less significance than it does.

Dr. Orchard is a Congregationalist, who has turned his church into something so similar to a Catholic church that an unsuspecting Roman Catholic visitor to London who worshiped there once, believing that she was attending a service of her own faith, went away saying that she much preferred the simple service of her own parish to the elaborate ritual of the city church! Dr. Orchard has been a storm center of Free church discussion in England for many years. What to do with him? That has been the question. No one doubts that he has departed far from the doctrines and practices recognized by the non-conformist churches. He would be the last to claim otherwise. Efforts have been made to sever all connection between his church and organized Congregationalism. On the occasion of every such effort, defenders have arisen—or, if not defenders of Dr. Orchard, pleaders that he and his church be kept in formal communion in the hope that he would in time abandon his extreme views. So far, to the credit of Free church liberality, the more fraternal counsel has prevailed, and neither church nor pastor has been cut formally adrift by the Congregational body.

As for Anglo-catholics looking to him as a leader, the simple fact is that they have nothing to do with him, either ecclesiastically or sympathetically. Dr. Orchard is perhaps the loneliest preacher in Christendom. By a process of highly individualistic thinking he has come to feel that the church of Rome offers the most valid forms of worship for the expression of Christian faith. He accepts the whole of Roman Catholic doctrine, including the mass, the exaltation of Mary, the doctrine of transubstantiation, and even that of papal infallibility.

Many American travelers visit his church in London and come out amazed at the "Romish" character of his service. He wears distinctive robes for each office of the service, and ascends the pulpit in a plain black gown for the sermo... Behind and a little above his head there hangs in the pulpit a crucifix upon which his hearers' eyes focus while he speaks. The mass is celebrated with the accompaniment of incense and bells, and the sacrament is "reserved" and adored. The confessional also has its place as in any Roman Catholic church.

Again and again it has been asked why this man, so fully converted in his thought and feeling to Roman Catholic ways and doctrines, does not go over to the church of Rome. He himself tells us in his Atlantic article. His reasons are more than interesting. For Dr. Orchard is not a mere reactionary. He is anything but that. Aside from his ecclesiastical views, his intellectual furnishing is all modern. He calls himself a pacifist and a socialist. He approves the higher criticism of the Bible and accepts the methods and assured results of modern science. Yet he expresses a wistful regret that he was not born a Roman Catholic in a predominantly Roman Catholic country, so that he might be spared the acute problem involved in the fact that he is at heart a Roman Catholic, but in order to be one must *become* one by a decisive act in his mature life. It is the act of "crossing over" which presents the difficulties. Dr. Orchard cannot see that the gains would compensate for the losses. He would have to give up the fellowship which he now enjoys with the Protestant half of Christendom and treat his erstwhile brethren as "apostates, pretenders and enemies." This he could not do, for he holds that Protestants are a part of the true church of Christ. The church of Rome, he concedes, has a historical advantage, but he cannot admit that it is *the* one true church. Against the dogmatic claim that the holy catholic church cannot be divided, he insists that it is divided. Christ's prayer for the unity of his church implies, says Dr. Orchard, the possibility that the disaster of disunity might occur. And it has, he insists, occurred. He looks forward to the time when the Roman See will bring about the reunion of Christendom by such admissions, explanations and promises as would not entail the repudiation of other Christians who do not now acknowledge its authority.

In eloquent and beautiful words he closes his article with this picture of himself standing at the door of the Roman church: "So upon her threshold I stand, waiting for the door to be opened, not to me as much as to others for whom I am concerned. If, in taking that position, I am adjudged as thus only

condemning myself to exclusion from the true fold of the church, then if I may, without irreverence, take the words of Christ as my defense, I can only say, 'Other sheep he has, which are not of this fold: them also I must bring.'"

The candor of Dr. Orchard's self-disclosure cannot be reproduced in an editorial comment. Nor can the nice distinctions of his thought be conveyed save as one reads the article itself. His is a mind of extraordinary independence, gifted with a power of dialectical ingenuity which seems to more matter-of-fact thinkers capable of proving that black is white. Dr. Orchard's apologetic for the Roman Catholic position on those matters which are most repugnant to Protestant minds illustrates this.

He accepts, for example, the doctrine of transubstantiation, but he does so by taking his stand amid the scholastics of the middle ages and accepting their distinction between the "substance" and its "qualities." In receiving the sacrament of the bread and wine we receive the "substance" of the Lord's body and blood into which the "substance" of the bread and wine has been changed. The "accidental qualities" of bread and wine remain unchanged, and the "accidental qualities" of the Lord's body and blood are not partaken of. But how this distinction of scholastic philosophy can be translated into terms of modern thinking without completely emptying the transubstantiation doctrine of all the special meaning it possesses for the devout Roman Catholic, Dr. Orchard does not explain. His readers are left to assume that he actually thinks in the terms of scholasticism. But no one who knows Dr. Orchard can believe that he does.

Again, he accepts the theological definition of the position awarded to the Virgin Mary, and this "right up to the declaration of the immaculate conception," which, he explains only involves that "something was granted to her by anticipation similar to that which Christian baptism bestows upon us all—namely, freedom from original sin." This will seem highly fantastic to Protestant readers and all others who are acquainted with the historical conditions under which the doctrine of the immaculate conception arose. But it illustrates the agility with which the mind of Dr. Orchard can play around a subject until it fashions for itself a formula of acceptance.

As to the pope, he finds no difficulty in accepting the doctrine of infallibility. "Unless the church can lay down what is of faith, I do not see why I should listen to her, any more than to any other statement of opinion; and when this is solemnly confirmed by the responsible head of the church, with the full conscious intention of speaking for all Christians, I find no difficulty in believing that special protection is given to prevent any such statement leading to error." All of which, obviously, raises more questions than it settles. And the questions are plainly not settled for Dr. Orchard himself. He affects to believe in the "irreformability" of such papal decrees, but this faith is whittled down by his expression of the hope that irreformability "does not mean that the doctrine could not be better stated in the future, when changing language or further understanding made that necessary." And he expresses his anxiety lest the doctrine of infallibility be pressed so far as to constitute what is virtually a claim for the impeccability of the church. This, of course, is not Roman Catholicism, whose whole doctrinal system is underlaid with the basic doctrine that the church is always the same.

We do not bring Dr. Orchard's article to this impressive public attention in order to argue with him. A critique of his logic is quite beside the mark at the moment. It is the man more than the merits or demerits of his apologetic that arrests our interest. In Dr. Orchard we have one who incarnates the living tragedy of a divided church. The instinct that drives his mind is to find a basis for a fellowship with the entire body of Christ. As a Protestant he reaches out to Rome, but will not relax his hold upon Protestantism. The result is that he loses caste with Protestantism and is accorded no hospitality by Rome. He is held suspect on all sides—by Anglicanism, by Catholicism, and by non-conformity. Yet he comes nearer uniting in his own person the virtues of each than does any man whose testimony has been offered. Their doctrines and virtues and traditions and practices impinge upon his spirit and find him sympathetic. He is hospitable to all, though none reciprocate his hospitality.

His attempt to construct an intellectual system which shall be inclusive of the wide variety of characteristics represented in the whole church leaves him vulnerable at many points to the captious critic, who sees the logic only and the forced or fantastic reasoning here or there, but who fails to discern the spiritual genius of the man which is seeking a fellowship as wide as the fellowship of Christ. Here is the paradox of Dr. Orchard's case: that a man who longs for the utmost catholicity of fellowship should find himself the most lonely of men, able to claim no ecclesiastical habitation as his own. His very yearning for fellowship separates him from every one. The grandeur of his dream and hope isolates him. He wanders betwixt and between, hungry for a fellowship which the sectarianism of Christ's followers deny him. If he were partisan he could find fellowship. He could find it in any sect of Protestantism. He could find it if, turning his back upon Protestantism, he should commit himself to the church of Rome. Lesser souls find their fellowships in that way. But a great soul is condemned by the very breadth of its sympathy to walk alone.

This is the inevitable fate of any man who takes deeply to heart the divided state of Christ's church and in anguish of spirit strives to rectify it. He must be prepared to suffer. It was so with the late Bishop Brent who, in the last years of his life, grew to feel himself more and more out of touch with Christians of all communions, including his own—he who had taken to heart the task of bringing them all together! At the end he confessed that he was cut adrift by his own people and with a hungry heart sought his most

intimate fellowship with the few who shared his great dream. It is true of Dr. Peter Ainslie. Twenty years ago he was the most influential leader in the Disciples communion. His leadership reached its highest peak when he sounded a clarion call for his people to go with him in a decisive advance toward the union of Protestantism. They gave him a cheer that resounded throughout the land. He led, but they fell back, unwilling to pay the spiritual price of catholicity. The distance between him and them widened. Today his status is like that of Dr. Orchard. His voice is not heard in the councils or conventions of his own people.

There is a terrible tragedy here. But the tragedy is nothing to the great souls who bear it as compared to the spiritual tragedy of those whose denominational system inflicts it. The self-disclosure of Dr. Orchard has its true significance as the disclosure of the unchristian character of our schismatic Christianity. The system alienates its rarest spirits. The greater a Christian leader's capacity for fellowship, the more grudgingly is it given him! Was it not so with our Lord himself? Was not his catholicity his undoing? He failed to identify himself with any party. He would embrace all men in his heart and his purpose. And he walked alone.

When will Christ's followers open their eyes to the hideous fact that their divisions compel them to nullify the basic law of brotherhood and to contradict in spirit and in deed their profession of devotion to their Master?

# Russian Efficiency

[Editorial Correspondence]

*Leningrad, August 22.*

IF ENERGY alone were to determine the issue between Russia and the rest of the world, one could, without further ado or doubt, predict the victory of Russia. There is no nation in the world which has a single goal which arouses such universal enthusiasm and claims such united support as does the Russian goal of collectivization and industrialization. The impression in the outside world that only the dictatorship of a small communist party holds the nation true to its course is erroneous. The communist party is not a political party in the ordinary sense at all. It is an instrument of government, a small aristocracy, carefully chosen, which may be relied upon to execute the policies which spring from genuine Marxism. There are millions of communists who are not members of the party, some of them because party membership represents a new kind of asceticism, the exactions of which they do not care to undertake. Members of the party are those who, for the love of power, are willing to sacrifice almost every other advantage. But the communist experiment does not rest solely upon the dictatorship of the party. It has a tremendous body of loyal sentiment behind it. Even the German and the Ukrainian peasants who seem to resist the collectivization program most consistently have not forgotten that communism emancipated them racially and permitted them the use of their own language in schools and public meetings. Nor is the outside impression correct that the present course in Russia is dictated by the will of a single dictator. Stalin is not so much a dictator as a political boss who uses all the chicane which is common to political bosses to maintain his authority, but whose final basis of authority is a middle policy between the extremes of the right and the left wings of the party. A dictatorship which permits no opposition sentiment to become articulate may account in part for the unanimity of the Russian people, but the unanimity itself is expressed with such energy and enthusiasm that mere suppression could never explain it. Russia is attempting the impossible in its five year plan and in its whole industrialization program, and if energy alone could guarantee the result its success would be assured.

The doubts which arise in the minds of foreign observers, among which we consulted many technicians and specialists whom Russia is employing by the hundreds, relate to the efficiency rather than the energy with which the Russian experiment is being undertaken. A superficial view of the Russian scene seems in fact to yield the one outstanding impression of inefficiency. The endless queues of waiting people before every store show that production and distribution are inadequate even to the needs of a people whose poverty allows only minimum demands upon the market. Meat is scarce because farmers slaughtered their cattle before entering the collectives. Cattle are only 86 per cent of the pre-war stand. There is a shortage of fish, for which one can find no real explanation. It is almost impossible to obtain shoes because hides are as scarce as meat. Furniture seems available only in second hand markets, and the indescribable assortment of "junk" on sale in such markets reveals how little beyond bare necessities in food and clothing is being produced in Russia.

A woman physician whose income amounts to fifty-five dollars per month, and whose real income after dues, taxes and forced government loans are subtracted is only twenty-seven dollars, reports that she must hire a maid for the purpose of standing in food lines for her and she estimates that it requires six hours per day to secure only bare necessities. While streets and public buildings are being rehabilitated by the energy of the soviet regime, one wonders whether residences and lawns will ever be restored to cleanliness and order. One is tempted to draw the possibly too hasty conclusion that communism, which has proved that it can create a degree of energy for great common tasks, which plays havoc with the theory of the necessity of private initiative, does not provide a similar incentive for the performance of those incidental tasks out of which the amenities of a civilization spring. Who will look after the appearance of a dwelling if no one owns it?

The superficial conclusions about the lack of efficiency may of course be erroneous. Here is a nation which had had practically no industry and which, when it begins to establish one, wisely begins with "heavy industry" rather than with the production of commodities. It is a nation practically without credit, and it must therefore pay for all of its new machinery with the export of food. Therefore, there is a shortage in food which is produced but exported, and a shortage in commodities which can not be imported lest the trade balance become too unfavorable, and which can not be produced until the heavy industry is complete. Yet there remain, even after this explanation is given, evidences of great inefficiency. The question which no outsider can answer is how much this is due to industrial and commercial immaturity and how much to constitutional limitations in the scheme of communism.

A nation which in a few brief years is trying to lift itself from the squalor of poverty to the heights of efficient industrialism is bound to make many mistakes. Many of the German and American engineers who are guiding the efforts of the youthful giant report that while the pupil is awkward he is also apt. Some think that in a decade there will be no more inefficiency than the western industrial nations have through the anarchy of their competitive system. A nation which wastes nothing on advertising, excessive selling costs, large profits and exorbitant salaries can compete successfully with the older industrial nations, say these observers, even if it is not quite as efficient as they. History may justify this conclusion, but the justification is by no means a foregone conclusion. The question which disturbs confidence in such a conclusion is whether some of the present inefficiency is due not to immaturity but to the type of organization which the soviets are erecting.

The Russian organization is a vast experiment in state socialism, and state socialism requires the services of a numberless bureaucracy. Bureaucrats are traditionally unimaginative and the machinery which they construct is almost invariably unwieldy. The Russian system combines democratic and autocratic tendencies and the result is not always a compound of the virtues of both. Toward the populace at large the individual bureaucrat may be dictatorial and sometimes brutal, since he must please not the large number but the party. The party is anxious that its servants be able and civil, but the numberless judicial and other procedures undertaken against officials for inefficiency and the abuse of power show how difficult this is when power is not responsible to a whole electorate. A French communist critic of the present regime reports, for instance, on an employment official who provided positions for young women according as they yielded themselves to his advances. Sometimes the supreme command of a trust or commission is under a party leader who has just emerged from the ranks of the workers and who is able neither to profit by the good advice of his technicians nor detect the fact that some of them commit sabotage by giving him bad advice. It must be said, however, that some of these unschooled workers have won the admiration of the foreign technicians who advise them. A case in point is the achievement of the Turksib railroad which was built under the direction of a former day laborer.

Factory management represents a curious combination of democracy and autocracy. The trade unions, which ostensibly control a factory, are frequently overruled by the communist party "cell" in the factory, which is really the final authority in the place, except as it is amenable to higher party authority. The director of a concern is responsible on the one hand to this cell and on the other hand to higher bureaucrats. The result of this type of control is frequently endless delay and confusion. The severe punishment which is meted out for mistakes results in a system of "passing the buck." Foreign engineers complain that the man who knows a local situation never makes the important decision concerning it. Responsibility for decisions is passed to higher and higher instances until the final decision is made by initialing a document on the desk of a bureaucrat who knows nothing of the details which affect the decision.

Added to the inefficiency of this system is the fact that there seems no real incentive in the scheme of communism for estimating costs carefully. Thus ten million dollars was spent on a metal industry plant in the Crimea before an estimate of total costs was made. The estimate of a total of thirty-three million dollars resulted in the conclusion that capital expenditures ran too high for profitable production, but the conclusion came after ten million dollars was wasted. Mining engineers report that frequently machinery is set up at a mine before it is known what kind of ore the mine will yield, and machinery for a zinc mine is wasted on one which can produce only lead. At a certain peat digging concern, machinery worth almost a million was found to be useless and remains unused. An irrigation canal in the Baku district was to have cost two hundred thousand dollars, but five million was spent upon it before it was completed. In Stalinsk a workers' rest palace was to have cost seven hundred and fifty thousand dollars and remains uncompleted after costing a million and a half. So the story of inefficiency runs. It still costs two thousand dollars to produce a tractor in Russia, and even when sold at half of production costs, as it is, the buyer must pay double the price of an American tractor.

It would be idle to attribute all of this inefficiency to the type of organization which communism has developed. The factor of industrial immaturity may be more basic than the communistic scheme. In view of the fact that both causes seem to contribute to present inefficiency it would be idle to make predictions for the future. Most of the predictions which are made, both the optimistic and the pessimistic ones, are strongly colored by political bias. The facts themselves reveal only that an economic and sociological

experiment vaster than any which history records is being undertaken and that the experiment is too new to justify any confident prophecies.

REINHOLD NIEBUHR.

# Bricks Without Straw

## A Parable of Safed the Sage

I RIDE now and then upon Railway Trains, and I learn much as I travel. For I seldom Talk with any man without learning something from him, whether he be a Balloonist or a Bricklayer. But now and then I encounter a Bore.

And it came to pass as I traveled lately that I was conversing with a friendly man, and was interested in what he was saying. And another man butted in. And he was the kind of man who, when he seeth one or more of his fellowmen, discovereth an opportunity to tell how great he is and what things he hath Accomplished. And we were his Opportunity.

So for quite a while he informed us concerning himself and how great he was and what things he had done. And he gave us little opportunity to reply. And we grew weary.

Now I had of late committed to memory some Statisticks and Opinions of Scientists, and I thought I would set forth a scale of Measurement for an Individual, even so great an one as the man who had been addressing us, in comparison of the Visible Universe and the Stretch of Time.

And when I got the floor, I said, I am informed that if this Earth were of the proportionate size of a marble, and the Moon were a Pea, the distance from the Earth to the Moon, being an hundred and two score thousands of miles, would be about the width of one of these Car-seats. And that from the Earth to the Sun would be about Two Furlongs, with two little marbles named Venus and Mercury lost somewhere between; and that the Sun would be about Six Cubits across; and that Mars would be on the other side of the Earth from the Sun and Mercury and Venus, about as far as the third telegraph pole; and that Jupiter would be about a foot in diameter and a mile ahead, and Saturn two miles further, and Neptune about two miles beyond that.

And my friend said, That is convenient walking distance.

And I said, It would be a long walk. For if this train were a Cannon-ball, and we wanted to get across the Orbit of Neptune, and we were to keep up our Muzzle Velocity, it would take us Five Hundred Years.

And I said, My friend the Professor of Astronomy at Harvard hath told me that the Visible Universe is Two Sextillion and five hundred quintillion miles in Diameter. And that our Whole Solar System might drop out and the nearer stars would not know it for about Fifty Million Years, if by that time they had not forgotten us.

And the man who had been talking said, Let me get down those figures.

And I said, I will give thee some more. The President of the National Society for the Advancement of Science hath lately affirmed that the human race hath inhabited this planet for One Million and two hundred and fifty thousand years. And the generations have been treading upon each other's heels at the rate of three generations for every hundred years.

And the man who had talked was figuring in his Note-book, and he got All Balled Up, and had to ask Many Foolish question; and he soon departed.

And the other man inquired, saying, What was thy Big Idea? And I said, I thought I would give him a scale by which to measure the greatness of a man.

And he said, I almost think he took the hint and discovered thy meaning.

And I said, I remember the Pharaoh who compelled the workmen to make bricks without straw, and I am troubled in my Conscience. I have taken an Unfair advantage of this man. For I compelled him to think, and behold, he hath nothing to think with.

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THERE is considerable sentiment in this office associated with the merger of The Christian Century Book Service with the Religious Book Club of New York, as announced in these pages last week. (See also announcement of Religious Book Club on page 1200 of this issue.) The "Book Service" has been carried on for many years on a genuine service basis. The contacts with readers of religious books made possible by the selling of books have been a source of substantial satisfaction through the years. The publishers of The Christian Century could not have been persuaded to give up the fellowship implied in this wide range of contacts had not an organization like The Religious Book Club been in existence. Their "Book of the Month" has been a great stimulus as well as an intelligent guide to book readers. Our subscribers will wish to join the club in large numbers, and they will find it just as convenient to address their orders for religious books to New York as to Chicago. The "good will" of The Christian Century goes to the club in no mere commercial sense. The principle on which the club operates has the sincere approval of the editorial staff, who will rejoice not only in watching it grow but in aiding its growth.

## *Towerless Church*

SQUAT and indifferent to Heaven's Mysteries it stands,
A stolid priest who prays
Without the lifted, suppliant hands,
A fat priest counting up his wealth
To startle humble people,
A church that never points to God—
A church without a steeple.

RAYMOND KRESENSKY.

# Appreciating Jesus Christ

By Henry Nelson Wieman

WE were gathered to devise a constitution. We had gotten to section two of article one. Should we as a Christian association declare it our purpose to cooperate with all who sought "to further appreciation of Jesus Christ"? Or should we rather purpose to cooperate with those who seek "to further the principles and character of Jesus Christ"? The personality or the principles, which should it be? The present writer voted for the personality. But he is now convinced he should have voted for the principles. He was too slow witted at the time to think it out. He voted as he did because he thought the personality included the principles. But the matter is not so simple as that and the entire issue needs further clarification.

The personality of Jesus, like every personality, is unique. No other individual can ever *be* Jesus Christ. The personality of Jesus can be appreciated, but it can never be duplicated or even imitated with success. Each individual must be himself and no other. All we can take over from Jesus Christ into our own lives must be the method, the course of procedure, the principles—if there are any such—by which he achieved the marvelous qualitative richness of his own unique individuality. But we cannot make the personality of Jesus our own, simply because no one personality can ever be another.

### *Person or Principles?*

If our own enjoyment is the most important thing, then appreciation of Jesus should be given first place, for he is an adorable object to contemplate. But if our own transformation and the transformation of our world is most important, then the principles are primary. By principles we mean the course of procedure, the conditions to be met and specifications to be fulfilled, in order to bring about some desired result.

They who say that appreciating Jesus is the most important course of procedure to be followed in attaining highest fulfillment of life, are in that very statement declaring a principle. They are saying that the fundamental principle to be followed, if human life is to be delivered from its great ills and attain its highest possibilities, is this: Appreciate Jesus Christ.

If it be true that this is the most important guiding principle of life, namely, to appreciate Jesus Christ, then it is a principle which Jesus himself never practiced. If this is the basic principle of the good life, then we cannot go to Jesus to find it. For Jesus did not himself have another Jesus to appreciate. Jesus must have followed some other course of procedure. The conditions which he met and the specifications he fulfilled were different. He stated very clearly what his own basic principle was. When they came to him asking what was the greatest of all the commandments he told them: love. He said this was the summation of all the law and the prophets. But one thing is certain: He did not make "appreciating Jesus Christ" the basic principle of his life.

### *Not Appreciation, But Practice*

Jesus also said what he thought of the people who appreciated his personality but did not accept his principles. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." Or again: "Why call ye me Lord, Lord, and do not the things that I say?" He drove home the same point in dealing with the rich young ruler. Evidently what he wanted was not so much appreciation as the practice of certain principles.

Thus the issue becomes clear and sharp. Shall we seek and practice the principles of Jesus Christ or shall we appreciate his personality? We cannot make both supreme. We must choose. We can do both to a degree, but one or the other must be made supreme. If we give first place to the principles, we may cultivate appreciation of the personality in so far as that helps us to find and apply the principles. Or, if we make appreciation of the personality most important, we may practice the principles in so far as that enters into the appreciation. But one or the other must be given priority.

It is not a question of whether we shall have principles or no principles. We are accepting principles in either case. In the one case we accept the principles of Jesus. In the other case we accept another principle, which was not practiced by Jesus, and make it the supreme principle of life. This other principle, not practiced by Jesus, is the specification that we shall make appreciation of the personality of Jesus to be the guiding principle of our life. Thus we stand at the cross roads. One way leads to the principles of Jesus. The other way leads to another principle which was not the principle of Jesus.

### *Quickened by Personality*

The committee above mentioned stood at this cross roads and discussed which way they should go. Said one group: Principles are mere abstractions. They cannot quicken our loyalty nor stir enthusiasm nor change the hearts of men. A personality can do this. Therefore let us vote to rally our forces behind every movement, group or individual, which endeavors to further appreciation of Jesus Christ, and let us leave out any reference to principles.

Said the other side: Yes, that is true, but what is the good of enthusiasm and inspiration if it does not issue in intelligent action? And how can it issue in intelligent action if we do not have, or do not dis-

cover, the principles, that is, the specifications, by which to guide our actions to right ends?

Then the first group replied: Of course we need to have the guidance of principles. But we already have that. We know that greed is bad and love is good. What we need is the inspiration or stimulus that will drive us to the practice of what we already know. It is not knowledge of the right that we need. What we need is motivation to do the right that we already know. Appreciation of the personality of Jesus Christ will give us that motivation.

### *Appreciation and Goodness*

Ah, but does it? There are many different ways of appreciating Jesus Christ. Many an artist of pen or brush has appreciated Jesus Christ as an object to describe or paint but was not thereby induced to make any attempt to practice the principles of Jesus. The witch hunter has appreciated Jesus Christ as one who would bless him when he burned old women at the stake. All sorts of people appreciate Jesus Christ, the bad as well as the good. But the very fact that the bad appreciate him shows that appreciation of him does not make them good. Libertines and liars appreciate him and still continue to be libertines and liars.

The opposing group replied: But when we speak of appreciation of Jesus Christ we do not mean that kind of appreciation. Appreciation which does not inspire men to practice the principles of Jesus is not true appreciation. It is not the thing we are talking about. By appreciation we mean that which leads men to follow in his footsteps, that is to say, practice his methods.

Oh, if that is what you mean, then you really are making the principles of Jesus the important thing. You are merely using appreciation of Jesus as a means. The main thing for you is the principles or way of life, while appreciation of Jesus is just a means of leading men to that end. You are limiting and judging appreciation of Jesus by the works and the character it produces in the lives of men. Therefore it is this character, this way of life, these principles, which are the real criterion of a Christian and not the appreciation of Jesus Christ. So after all we are agreed.

### *Searching for the Historical Jesus*

How the argument swung back and forth and how the committee finally voted is of no concern to us here. Indeed, my report of it has been more than half fiction. But the issue involved is of very vital concern to all who have part in directing the strategy of Christian procedure. Should it be the personality or the principles which should guide us?

In recent times the personality of Jesus Christ has perhaps been exalted more than ever before. In other times something else pertaining to Christ was dominant, such as creeds about him, or the church of Christ, or Christian sacraments and ceremonies, or Christian ideals, or the principles. But today it is his personality which holds the center of interest. Men are trying to strip away all encasements and get the personality clear and fair and complete.

Leaders of wide experience in high places are saying: "Men are turning to Jesus Christ today as never before. Men of all races and cultures and classes, no matter how else they differ, seem interested in this personality when they get a glimpse of it. Although these diverse races and classes may have no interest in the creeds of Christendom, nor even the ideals and principles which have been upheld in the name of Christ, they do respond with deep interest and enthusiasm to this personality." So the conclusion is reached: Jesus Christ is what men want. Jesus Christ is what the world needs. Jesus Christ is what the life of man most craves. Who has not heard such statements?

### *Preaching and Living*

But is this appreciation of the personality of Jesus Christ as more important than the searching out and practicing of principles, altogether wholesome? Papini can glorify the personality of Jesus to high heaven, but many of us feel what while doing so he displays remarkable blindness to the essential principles which must guide us to the fuller life. It is true you cannot make a stirring sermon by presenting principles, and you can do it by presenting the personality of Jesus. From the standpoint of homiletics the personality of Jesus is supremely important. If preaching were more important than living there would be no question. But the chief requirements for a good sermon are not necessarily identical with the chief requirements for good living, although there has been a strong tendency for Protestant thinkers, who have also been preachers, to think so. All too frequently they have judged the importance and truth of a matter by the kind of material it provides for a rousing sermon.

Appreciation of the personality of Jesus gives a wonderful emotional experience. Delightful experience is what the modern mood most craves. Not principles, not law, order, system, restraint, but the exquisite moment, the fine careless rapture. Let us have the richly qualitative and unique individuality, whether it be in the form of a flower or a poem or a joke or an age of history or a personality. Jesus Christ is one of the personalities so appreciated and so is welcomed by this age, and all the more so if he can be disentangled from principles, creeds, institutions, laws, regulations of any kind which would constrain us.

When we harness ourselves with principles we cannot taste the nectar, so says the mood of the hour. We cannot see the brimming cup, we cannot catch the fragrance or surrender to the current of the glorious experiences when they come. So away with your creeds, principles, systems, institutions, law and order. Let us be free to skip with the lambs and play with the daffodils. So Powys, denouncing everything

else which is Christian, says of Jesus: "The personality that bewitched men and filled their wits with a new-moon madness. . . . The secret of Jesus can never be recaptured. It never has existed in any ultimate rational form. It is intangible as the breath of a child. There is everything in it and nothing in it."

### *Conditions to Be Met*

Richly qualitative experience we certainly want and ought to have. So also those superb and unique personalities most richly endowed with such experience, among whom Jesus is supreme. So also those magnificent ages, such as Elizabethan England and Greece in its flower, which most abundantly promoted such experience and such personalities. But if that be so, the practically important thing is to discover what are those principles, that is, those conditions to be met and specifications to be fulfilled, which will give us such experiences and such ages. Of course this claim rests upon the assumption that there are such principles to be discovered; that there are such specifications if we only knew how to formulate them. To make appreciation of these experiences, personalities and ages more important than the patient, earnest, laborious search after these specifications, is to do what the parasites have always done.

Suppose the assumption we have made is not correct. Suppose there are no specifications to be discovered by observation and experimentation which can guide us into the blessed life. Suppose the exquisite experience, the magnificent age, the glorious personality can come only by chance or by miraculous intervention of divine power. Suppose that searching for specifications—principles—will do no good because they are not to be found. You can build bridges and skyscrapers and health in that way, but these supreme fulfillments of life cannot be gotten in any such manner. Let us suppose that to be true and let us face the consequences.

The consequences are, if that hypothesis be true, that we simply can do nothing of a practical sort to promote these highest goods. We cannot do anything because, to do anything intelligently, there must be specifications. When there are no specifications either known or to be discovered, then the end desired must be purely a matter of chance or providence. If there are no specifications, if there is no reliable method, all we can do is to appreciate these precious objects and sit down and wait for them. Of course that itself is a kind of specification. To wait and yearn and appreciate is something. But it is not anything aggressive and constructive. It is simply *doing* nothing.

### *Specifications Can Be Discovered*

But we believe specifications for the highest fulfillment of life can be discovered. We believe the whole march of modern science points in that direction. Science first searched out the specifications at the least complex level of existence, the physical, and now we have our bridges and our transportation, although there were scoffers enough to say it could not be done. Then we advanced to the biological level and are rapidly discovering the specifications for physiological wellbeing. We went on to the psychological level and our investigations there have been by no means fruitless. Also we have entered the social level. But the highest level of all, the level where we seek the blessed life with maximum qualitative richness of conscious experience in the most highly developed personality which the cultural history permits, here at this level we have not gone far. But here to this high level the method of observation and experimentation must be freely admitted and urgently applied. They who obstruct its entry here are playing the old, old game.

If anyone wishes to know what is even now being done in the field of science in moving toward this higher level, although not yet reaching it, and would know it as the participating scientists themselves describe it, let him read the following articles: "Science and History," by E. C. Andrews in Science, August 29, 1930; "Human Nature and Social Economy," by Rexford Tugwell in Journal of Philosophy, August 14, 1930; "Science and Life," by Ralph S. Lillie in Journal of Philosophy, July 31, 1930; "Review of Current Social Psychology," by Gardner Murphy in Journal of Philosophy, July 31, 1930. These have all appeared in the last two months. Something is stirring. Let us not be unaware when the mustard seed grows and the leaven moves in the lump.

### *The Persistent Inadequacy*

But let us frankly admit that every attempt thus far to formulate the principles, i.e., the specifications, for this high level has been inadequate. Just compare the specifications which our civilization has developed for building bridges and skyscrapers, or even for maintaining health, with the specifications we have for achieving qualitative richness and fullness of conscious experience. Anyone with average intelligence and sufficient industry can master the first kind of specifications and can actually construct good bridges or improve his health. But the second kind of specifications which are now known are not sufficient to enable any man with good intentions and industry to achieve an age of history and a personality which will yield the values under consideration.

So we conclude that if the good life that is greatly good is ever to be attained by meeting certain specifications, those specifications are yet to be discovered. We do not yet know what they are except in very meager and inadequate measure. Therefore it is not correct to say that we already know what we ought to do and that all we need is the inspiration or motivation to do it. We can stand off to one side, look at our present economic world and say: Look, see how greedy and ruthless those men are. They know better. All they need is a stimulus, such as loyalty to Jesus Christ, and presto, their greed would fall

away from them like an old coat. But if we think that way we simply do not know what we are talking about. The specifications have yet to be discovered. If any man on earth knows what the specifications are, he must be a fiend of hell to let the world go on as it is. If all we need is to have our hearts changed (which I do not believe) then what are the specifications for doing that? The specifications are not yet known.

*A Damaging Admission*

Every time we try to formulate the principles by which to live the superb life we shut out the very thing we are seeking. That something "intangible as the breath of a child," with "everything in it and nothing in it," which Jesus had, escapes us.

This is a damaging admission we have made. In making it we have exposed ourselves to ridicule and attack by those who say such specifications never can be achieved. But we must expose ourselves still more to their attack, just as early scientists did, fooling away in their laboratories; just as the Wright brothers did, trying to fly their canvas contraption. We must admit that not only have we failed, but we shall continue to fail. We shall pass from failure to failure. But if we are patient and intelligent, each failure may teach us something. Thus, slowly moving from failure to failure, generation after generation, century after century, millennium after millennium, we may gradually learn what these specifications are and thus the intangible breath of the child with everything in it and nothing in it may become accessible to him who will follow a known course of procedure.

In the meantime, however, many, perhaps the great majority, will say it cannot be done, just as they did before specifications at physical and biological levels were discovered. They will say, No, not observation and experimentation, but inner experience and appreciation, that is the way. Thus they will escape the labor and failures and ridicule. Furthermore they will have blessed experiences which will come to them without specification or control, like a miracle, flooding into their souls. They will be very happy—in a way.

*Choosing Between Two Ways*

And in the end they will reap all the benefits of the specifications which the long slow labor of others will have achieved. They will reap the benefits without undergoing the bitter failures and the hours when hope fades. After the work is all done and the goal achieved they will not even have to suffer the finger of scorn pointed at them and someone saying, I told you so, because the final success will be so long postponed that all the obstruction and ridicule which they once offered will be forgotten. Therefore the way of those who refuse to promote or believe in the great search for specifications by observation and experimentation will be a very blessed way and is highly recommended to all who are willing to choose it. But some of us choose the other way. There have never been many to go this other way. Perhaps there never will be.

One last remark perhaps should be made. To speak of the principles of Jesus is not very accurate. If Jesus consciously followed complete specifications —and it is very doubtful that he did—they are the right specifications not because Jesus chose to follow them. On the contrary Jesus chose to follow them because they were right. Therefore the specifications do not belong to Jesus in any special way. They belong to all mankind. But we do not think that Jesus himself knew what these specifications should be, except that very broad general principle of community of interest, sometimes called love.

But if Jesus did not know the specifications, how did he achieve such a life and personality? He did not achieve it. It was given to him. His life and personality were brought forth by the circumstances, without himself or any other man planning to have it so. These great experiences, great ages, great personalities do occur. The problem is to find the specifications by which to seek and cultivate them and not be forced merely to wait until they happen.

But since the life of Jesus was such a culmination of life's fullness, it offers one of the most important fields of investigation for any who would search for the specifications by which to reach such levels. This, we believe, is his chief value and it is in this sense that we speak of the importance of the principles of Jesus. The great importance of Jesus is not to provide a personality that can be appreciated and thus give us inspiration and stimulus, although he certainly may do all that. But he is more than a theatrical show, a drama or a sermon. His great importance is that in his life suggestions and clues may be found which will ultimately lead us to the discovery of how to attain that rich fullness of experience that he enjoyed.

# The Shadows of the Arch of Triumph

By Oscar H. Ludmann

ONCE more the avenue Champs Elysees trembles under the rhythmic tramp of the poilus as they march under the Arch of Triumph. Every heart beats harder to see them pass and when the torn flags come into view, every head goes down in veneration. One wonders where these ranks of manhood come from, arrayed in bright colors and glittering arms; one marvels at so striking a spectacle, made by individual creatures of nature—by men and horses moulded together through the strangest inventions of modern warfare to form a compact whole. It is a picture of strength. It is a picture of magnetism.

When the endless file of soldiers passes by with music and color; when one starts to mark the time

with his feet; when every slightest detail of shining uniform catches the eye—it is no wonder that each onlooker cheers! The soldiers themselves are tuned up for the moment, and they march proudly before the admiring gaze of boys and girls, of men and women. The old historical avenue makes a worthy frame for so gorgeous a revue, and on parade day, all is bright.

But the Arch of Triumph with its symbols of victory and of battles throws heavy shadows against the brilliant surroundings, and the old chestnut trees whisper one to another.

"You remember," they whisper. . . .

"Remember what?" . . .

"You soldiers, do you remember your slavery—what they call your 'service under the flag'? Your miseries and abuse?"

"Girls, remember, that these men are trained to kill, and to be killed. There are other sweethearts still crying for their lovers who are buried somewhere like dogs!"

"Children, you should remember your fathers, killed in action. And young women, your husbands buried alive or held now in an asylum while you have to struggle for your bread."

"Cripples, do you remember that you were once like these youths in uniform? And now your fatherland figures for you: '1 foot lost—50 francs a month; 2 feet missing, 75 francs; 1 arm, 60 francs; 2 arms, 85 francs,' forgetting what they bought from you!"

"You, proud colors, remember that one day you will faint in some enemy land, just as your brethren have fainted."

"And you, soldiers, will be starved once in some prison camp, or sent to fill the shell-holes."

"Remember, citizens," whisper the chestnut trees, "that you are paying for this splendor, and you, victims of war, that charitable societies are begging money,—yes! begging to help you, because the government cannot provide it. The government needs its money for army and for navy. . . ."

"Remember," the chestnut trees whisper . . . "Death, destruction, disease, widows, waifs, hunger, hell!"

# Arrowhead Field

By D. Elton Trueblood

THE problem of how best to spend Sunday afternoon is a particularly nice one. Should one spend the time sleeping? Should he engage in light conversation? Should he play games? Or what? The question is not so much a moral one as it is a problem in esthetics, if there is any real difference between the two. I am not in the least bothered by Puritan inhibitions on the subject; I simply want to use the afternoon of the day of rest in the most profitable, attractive, and appropriate fashion. There is the digestion of an enormous dinner to be encouraged, and there is also the necessity felt by all civilized men of maintaining a decent respect for the traditions of the day.

The best solution of the problem which I have seen is not a statement, but an example. A few weeks ago I was visiting a large and varied family for the various members of which I have great admiration. Most of the members of this remarkable family have entered what are called intellectual occupations, but one of them, Uncle John, has elected to farm the old home place. Being unencumbered with wife or children, he has married the farm as a priest marries the church. The big Sunday dinner was over and most of us were sitting in rocking chairs engaged in small talk, no one seeming to pay any attention to the absence of Uncle John. By common consent the farmer of the family is not forced to stay in the parlor on Sunday afternoons. In the interests of digestion two of us walked to the sheep pasture and there we happened to discover Uncle John's method of enjoying himself on Sunday afternoon.

We could see the form of a man outlined against the sky as he walked slowly along a high ridge and we knew it was Uncle John. Even as we watched, he stooped quickly and then went on. We waited until he was near enough to hear us and we learned what he was doing. The stolid farmer was hunting Indian relics, and this was his regular Sunday afternoon recreation. All week long he plowed and harrowed those fields, but that was not enough for him; he went back to them on his day of rest and engaged unhindered in his hobby. How wise he was! Here he had pleasant though not violent exercise, the presence of scenes he knew and loved, the stimulation of search for hidden treasure, and abundant opportunity for the cultivation of a quiet mind.

### *Arrowheads in Unexpected Places*

The sudden stoop of that spare form as it was limned against the eastern sky line has come to me to be symbolic. Uncle John did not have to rush to distant parts to find excitement, he did not have to rush dangerously along the highway in search of his pleasure, he did not even bother any other human being with his chatter. He found his own farm a romantic spot, one that for centuries had preserved tiny memoirs of a half-forgotten civilization, and this link with the past made books unnecessary. His farm was a ruined library and he had trained his eyes to notice the slightest indication of the hidden volumes. Apparently he went about the fields with the delicious feeling that arrowheads might pop up anywhere. At least one man had discovered a type of recreation

which the industrial revolution did not produce and cannot destroy.

Is not the sudden stoop of that moving form on the horizon an excellent parable? Perhaps we can say that the whole world is a field, and the field looks to be commonplace, but in reality it is one in which arrowheads are plowed up at most unexpected places. The fact that so many of us are blind to their presence does not affect in the least the fact that they are there. The habit which this planet has of producing great men in little, out of the way places, like West Branch, Iowa, is a case in point.

### *Life's Bubbling-Over*

Something like this, all religions, in a more or less fitful fashion, have been trying to say. The religions have said that this is God's world, that it is not simply dirt and stone and air, but a universe shot through with startling intimations of divinity. Religious men of all times have been convinced that any description of the world in terms of matter leaves out something important and true, something as foreign to matter in the ordinary sense as Indian relics are foreign to ordinary soil. The world would be simpler by far if it were a perfectly closed system of equally balanced causes and effects, but the religious spirit has borne constant witness to the inadequacy of such a picture.

Science has developed and used to good effect the idea that all events take place in an orderly fashion, that nothing happens. By using this idea as an instrument of thought, scientists have been able to predict eclipses and to destroy disease germs. But, useful as the idea is in its proper place, it is thoroughly clear that it is not the whole truth. Orderliness is one characteristic of our world, but a sort of irrational bubbling-over is a characteristic, too. There will be millions of three-leaf clovers in a meadow, and then, for no obvious reason, there will be a four-leaf clover. There will be thousands of inconsequential men and women in a little town during half a century, and then, in a totally unexpected quarter, there will appear a man of power. An entirely orderly universe would be only a large machine, but the world which we experience has more of the characteristics of a living being. It is a world in which something of divinity is always breaking through and illuminating the commonplace.

### *Religion and the World*

As I walked back to the house that Sunday afternoon, I knew more adequately than I had known before what we mean by the religious spirit. The religious man is one who faces his world as my farmer friend faces a plowed field; he sees a permanent possibility of glorious surprises. The world, for him, is not a dull, commonplace affair in which natural laws pursue their unerring way; it is not a stage on which implacable fate works out predestined and changeless events. Instead it is a scene of many surprises, of unpredictable events, of moving life and change. Science reveals certain natural laws, but the religious person is never convinced that a heartless machine-like world of determinism is the true world.

This view of the world is exemplified in the almost universal belief in a personal God or gods. The belief in a personal God is sometimes, of course, simply a gross bit of anthropomorphism, but more often and more deeply it is an attempt to state the conviction that, at the heart of the universe, there is something more lifelike than the working of unconscious laws. The world as we know it has some of the features of surprise and unpredictability which the actions of a person have. It is, above all, the kind of a world that can produce four-leaf clovers instead of all three-leaf ones as might normally be expected.

### *This Unpredictable World*

The same deep conviction is mirrored in the equally universal belief in miracles. There are some ignorant people who think of a miracle as a flat contradiction of a natural law, but the millions who have believed in miracles have not all had so ignorant an outlook. Rather, their belief in miracles is their way of affirming the fact that the universe does not seem to be a closed system. Just when we think we know what will happen, something surprising and quite unpredictable occurs. A miracle is an event that makes us realize what a bubbling, mystifying world it is in which we have been placed.

One of the most splendid miracles which have occurred in my short life took place a few years ago in a second rate bookstore in a second rate town. You will realize what a poor bookstore it was when I tell you that the manager was mistaken about the Christian name of the poetic Mr. Guest. A large sign in the window called the attention of the public to the works of Edward Guest. I suppose the manager had done his best to guess at the respectable equivalent of Eddie. But it was in this benighted store that I bought my first copy of "The Story of an African Farm" and paid fifteen cents for it. I do not know the name of the former owner, but he must have been a miserable fellow to let such a book get out of his possession. Since that day I have carried the book everywhere and it thrills me yet. This world is the kind of a world which can introduce you to Olive Schreiner on a dull day, in a dull store, in a dull town. That is another way of saying that it is a world shot through with miracles.

## *How Do I Know?*

HOW do I know, you ask, that in the end
God's power will conquer all, and through
Eternity His love prove master of
Our souls? Need I have proof?
I tell you, sir, between a world of chaos
And a world where God works on
Through moments men call time there lies a choice,
And I choose God.

EDWARD WIGHT.

# BOOKS

## Jesus According to the Scholars

THE SAYINGS OF JESUS. *By Benjamin Willard Robinson. Harper & Brothers,* $3.00.

DID you every find a book on Jesus that was entirely satisfactory? The appearance of each new volume on the life and teachings of Jesus of Nazareth serves to whet one's appetite for a better understanding of his unique personality. Doctor Robinson's new book is a work of this type. It gives us an intelligible picture of the Master as he is known to modern scholars, but it accomplishes its scholarly purpose while retaining a warmth and vigor which is possible only when the author is a lover of Jesus.

As stated in the preface, the distinct purpose of this book is to combine an historical study of the Jews from the day of Alexander the Great to the fall of Jerusalem in 70 A. D. with a study of the Master's teaching. This is done effectively. The book also contains a new translation of the sayings of Jesus into modern speech which makes these sayings live again for modern men and women. Particular emphasis is placed upon the sayings of Jesus found in the earliest sources, these being grouped together in one chapter for the reader's convenience.

The book is non-controversial in character, but it makes a valuable contribution to the discussion now centered about what was new (if anything) in the teachings of Jesus. The climax of the book is reached in the chapter on "The Inner Dynamic," which discusses what Doctor Robinson believes is the distinctive quality in the religion of Jesus.

Without doubt, "The Sayings of Jesus" is due for a large distribution among all who wish to see Jesus presented as a man of his own day, but one whose influence and spirit live in his followers who today pour out their lives in service to their fellowmen.

EARL J. BRUSO.

## Untangling Human Lives

PSYCHOLOGY AND RELIGIOUS EXPERIENCE. *By W. Fearon Halliday. Richard R. Smith, Inc.,* $3.00.

SOME years ago a pastor had a peculiar experience with a lady who was obsessesed with the idea that her daughter must marry. She urged her to answer a matrimonial advertisement, a very unhappy marriage resulting. The mother blamed herself. She, who had been well and strong, now rapidly declined in health, became insane and died shortly after. If some one had known the inner workings of the mind, some assistance might have been given in this case and a life saved. The average minister is fearful of psychology in religion and of psychiatry. Professor Halliday, in this volume, offers to the amateur a guide in nontechnical language. He regards life and religion as of one piece and religion as having a vital bearing upon all of life.

Halliday centers his thoughts upon the positive in life rather than upon negative suppression. Psychological readjustments will not necessarily make one religious, but will aid in removing difficulties. Human nature is purified through spiritualization and not by means of the denial of the instinctive. The distinction is drawn between false sympathy and a true sympathy which must produce an atmosphere that is creative, not one that magnifies the defect. In a chapter on "The Saint and the Sinner," he defines the true saint as "one who has nothing to do with personal merits or personal efficiency, but being tired of himself, looks up and rests upon the selfless love of God, trusting it to fulfill not only his own life, but the lives of his fellows." Halliday stresses positive morals in the pastor's own individual life. While there is a certain moral freedom today, yet there can be no real fulfillment of human life without ultimate sanctions as they are found in a personal God and in the recognition of the value of personality.

This book is heartily recommended to ministers and any others whose work brings them face to face with those who have "personal problems."

TITUS LEHMANN.

## How Great Was Washington?

GEORGE WASHINGTON, THE SAVIOR OF THE STATES, 1777-1781. *By Rupert Hughes. William Morrow and Company,* $5.00.

THIS is the third volume of a series in which the author portrays Washington as a very human person—a man who had a high temper of which he sometimes lost control, who had been known to gamble, who was not particularly pious according to the standards of the day, who could "swear like an angel" when occasion demanded it, as at Monmouth. But if the schoolboy's Washington must lose his halo, if we must question some of our cherished legends—the praise of Frederick the Great, the visit to Betsey Ross, the prayer at Valley Forge—and find that his famous prayer, so often quoted, is but a quotation and a perversion of a long letter addressed to the unruly colonies, we have compensation in the picture of a greater man than the bland "miracle worker" of school books.

"The miracle," says the author, "is that Washington should have so rarely lost his temper in such incessant torments." Washington's greatest battles were not with the British. "If the Americans at that time had been what their posterity imagines, or anything like it, they would have driven the British into the sea in a few weeks and set up a government of ideal beauty immediately."

Washington's greatest struggles were with a wavering congress, unstable money, lack of support, jealousies between officers, states with states and section with section, disloyalty not only from the Tories but from the secret profiteers, treachery within and without the army, wars within the war, desertion, mutiny, dissipation, and "corruption which stank to heaven." He had no stable government back of him, but thirteen rival nations.

With all these difficulties, we marvel with the author at Washington's greatness and patience and genius, that even in seven years he could prepare the way for the nation of his vision.

ADA SIMPSON SHERWOOD.

## Sermons by Laymen

IF I COULD PREACH JUST ONCE. *By Thirteen Laymen. Harper & Brothers,* $2.50.

THE opinions of these thirteen prominent laymen concerning the most important possible emanations from the pulpit is something to be considered. Unfortunately for a reviewer, there is no general conclusion, for the opinions expressed are almost as many as there are authors.

However, two agree that they would preach world peace. These are John Drinkwater and Ludwig Lewisohn. Two others—Bertrand Russell and Dr. Joseph Collins—agree that they would preach *against* Christianity, the former because "it

has its psychological roots in fear" and the latter because it is absurd, inconsistent, and monstrous, to say nothing about its impracticability and its nonconformity with science. (One feels like notifying these gentlemen concerning present-day, liberal, Christian emphases; surely they would be less bitter in their criticism.)

A sermon is contributed by Sir Philip Gibbs, who pleads the cause of science and urges the growth of faith and idealism; G. K. Chesterton cleverly defines pride and attacks it as "the root of evil"; without argument or propaganda, Dr. Henry Noble MacCracken supplies a thoughtful account of the experience of the Rich Young Ruler, with its manifold implications.

Probably the best two sermons are those by Lord Hugh Cecil and J. Arthur Thomson, the well-known Aberdeen scientist. Lord Cecil pleads for the mystical reality of Christianity—the experiencing of a relation to an unseen Person. Dr. Thomson's sermon on "The Three Voices of Nature" constitutes an inspiring interpretation of Elijah's mountain experience. A scientist about that!

In the other "sermons," Sir Thomas Horder, a doctor, maintains the unification of all life under "deep-seated law," Sir A. Conan Doyle testifies for spiritualism, Dr. Henry Seidel Canby explains the passing of the literary style of the Bible and asks for a new one, and Sheila Kaye-Smith uses her sermon to advise preachers.

The volume is lucid, unevading, and undoubtedly thought-provoking.

ERNEST L. SNODGRASS.

# *A COMMUNICATION*

## "Begin with the Women"

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Church Woman" and "Church Work for Church Women" are the titles of two provocative editorials that have appeared in recent numbers of The Christian Century. According to these articles "the local church must be wholly re-oriented in relation to its function as the builder of a Christian society." "And the easiest way to begin is with the women of the church." But "women's activity" is not only the "most promising field for reconstruction"; it is also the "neediest." Women's work in the church is described as being confined chiefly to the Ladies' Aid society and the Women's Missionary societies. The members of the Ladies' Aid live a "sordid life" in the "kitchen of the church"; the missionary women sit in the parlor "aloof from reality," while "clearly the place for an adequate organization of church women" is in the "spacious living room of our social household."

The Ladies' Aid society is defined as "a grouping of the women of the local congregation for the practical business of helping the church to pay expenses." Money is raised by "making quilts and rag rugs, serving dinners and suppers, having rummage sales, lectures and entertainments." The writer regards such a society as obviously out of date. He might be right if the society were merely a money making organization, but it has too many important by-products to be hastily shelved. Even a poor Ladies' Aid is more than a money making organization. Its membership is open to the women of the church, both old and young, and for them it provides many a pleasant social contact otherwise unattainable. Then what a godsend it must be to "every thoughtful pastor hard-pressed by the practical necessity of 'finding something for the members to do'." For the Ladies' Aid furnishes jobs to the rank and file of the women of the church, the women who can do kitchen work. And as in the home, kitchen work in the church is not totally unrelated to cultural and spiritual life. Church workers' conferences, church school banquets with inspirational addresses, young people's rallies, brotherhood feeds, ministerial meetings, even interdenominational meetings—in the Ladies' Aid supposedly taboo—are not the willing, efficient laborers in the kitchen a part of all these? Another service the Ladies' Aid frequently renders is that of parish visiting. A pastor is always in need of a corps of visitors and the Ladies' Aid will usually keep him supplied with such a corps if he employs the gentle art of cooperating with his co-workers rather than the rough mechanics of putting something over on a "feminine agency." So even a "pastor who conceives religion in the vital terms of its social function" need not look upon this "feminine agency" with "feelings of pathos."

Nor need the other "feminine agency" considered in the editorials be so regarded. The missionary society members are not queens sitting in the parlor. They have not been waiting for an editor of The Christian Century "bluntly to say that the traditional conception of missions, home or foreign, or both, as the chief and most characteristic function of the church of Christ is obsolescent and will soon be obsolete." While the "status and service of women have been overlooked" and "women have been taken for granted" and their relation to the church never defined "as a problem which required looking into," the church women themselves have not been quiescent until questions regarding them are "at last beginning to arise to the surface of the church's thought." It is in the local missionary societies more than anywhere else that the rank and file of church women are getting to feel the "responsibility of the church for bringing the influence of Christ's gospel to bear successfully upon the social order." The missionary societies are no longer "following a prescribed program prepared at denominational headquarters and dealing with the work of the denomination's own missionaries." For years both home and foreign missionary societies have been studying textbooks prepared under interdenominational auspices. These books have been teaching the rank and file of church women to think for themselves and they are not totally unaware of being represented by the overhead organizations when such organizations "speak for so many million church people on world peace, or on race relations, or on crime and lawlessness, or on prohibition, or on political corruption, or on the moral aspects of immigration, or tariff, or child labor, or working hours, or on any of the issues which from time to time become acute in the process of Christianizing the social order."

But the missionary organization and the Ladies' Aid do not "claim a monopoly of the rank and file women of the local churches." There is the church school. It is true that "For a generation the training of children in the Sunday school has been one of *our* chief concerns, resulting in a new theory and a new practice of religious education." But church women as well as children have been eligible to this training. Here again they have had the benefit of courses prepared under interdenominational auspices and by those who have felt the "responsibility of the church for bringing the influence of Christ's gospel to bear successfully upon the social order." Many women have taken teacher training courses and in the light of their new understanding are teaching the children, the boys and girls, and the young people of the church. Others are in adult Bible classes where in the international lessons or in special courses they are being enlightened concerning the "whole round of social responsibilities in the discharge of which religion meets its most decisive test."

In city, town and country from among these church women come active members of community welfare organizations. It is not so much that these organizations "have been draining off the talents and allegiance of church women from the church"; it is much more that in these, church women have been losing their lives and so finding them again in the building of a Christian society. The Christian Century thinks that into the minds of the church women this concept of building a Christian society "does perhaps infiltrate vaguely from the sermons of their pastors." This is perfectly true, for vague sermons do infiltrate vaguely. It is difficult to imagine that the rank and file minister has a "cultural and practical outlook by which he is inspired in

his preaching" and which has "no organzied embodiment in his church and particularly in the women of his church."

The women have been occupying not only the kitchen and the parlor of the church. They have been frequenting the study hall and the library. Not only to them but also to the habitues of the pulpit, the dining room, the directors' room and the sordid counting room should be extended the invitation to come into the "spacious living room of *our* social household." The editorials under consideration do not attempt to take up the question of electing women "as office bearers of local congregations. That is a theme in itself." Yet local congregations would profit immensely if more women were in the directors' rooms and counting rooms of the church and more men were in the libraries and study halls.

The church has many fine children that she persists in looking upon as step-children or even as illegitimates and so keeps them out of her spacious living room—church school, young people's societies, Ladies' Aid, Women's Missionary societies, hospitals, charity organizations, Red Cross chapters. When these and such as these are acknowledged and loved as children of the church the "significance of church membership" will no longer be "fading out." There will be something that will give members "the tang of reality to their association with the church." The worship will no longer be in danger of losing "its reality" and of taking place "in a vacuum." It is "high time" that the church accept from Christian women their "treasures of social experience and insight" to whose "labors for human welfare" Christ is already giving the "potency and grace" which he "gives to every act done in his name."

West Pittston, Pa. LAURA GERE THOMPSON.

# *CORRESPONDENCE*

## International Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: I was glad to see the letter of Lucia Ames Mead in your issue for September 3. I have such a deep respect for her mind and character that I hope she is right about a near date for international peace. I certainly did not mean to say words of discouragement; but civilization is a slow process; and my own ardor for the cessation of foreign wars is not at all damped by knowing that I shall not live to see it realized.

My article, "Christianity and Nationalism," produced an impression on the mind of my friend Rabbi Sidney E. Unger, that I deplore. So far from exalting Christians above others, I was trying to show how puny and inferior Christianity is in comparison with the religion of nationalism, as judged of course by the number and the loyalty of its professed adherents. I have the warmest regard for Dr. Unger, and rejoice in the good work he is doing; and I assure him that I am as ready to cooperate with anybody as he is.

Yale University. WILLIAM LYON PHELPS.

## Lincoln and the Referendum

EDITOR THE CHRISTIAN CENTURY:

SIR: The New York Times in its editorial leader of September 7 deplored the political degeneracy of the day as revealed in the tendency of political place seekers to hold their convictions subject to a popular vote. "It is symptomatic of a loose habit of mind and morals," says the Times, which deals specifically with the case of Ruth McCormick, the Illinois senatorial aspirant, who "declared her willingness to cease to be a dry if the will of the people was for her to be a wet." Mrs. McCormick is not the only nor the chief sinner in playing Pilate, and selling her soul to the popular clamor.

There are altogether too many invertebrate office hunters, some in pants and some in petticoats (except that there aren't any) who, politically, are as void of either mind or morals as a frog is of feathers. Having minds, they think not—politically. If they have any political convictions they submit them to a referendum. They are not political leaders, they are political tag-tails. They are not generals, leading the battle for the people's rights, or for the advancement of the moral and social public weal. They are camp-followers, too craven to fight, seeking the spoils and plunder.

Perhaps we suffer no more now than in former days from these place hunters who have rabbit's ears, to catch the zephyrs of public prejudice, good or bad, and weasel words to conceal their political thoughts, should they have any. He was a wise man who said, "Ask thou not why were the former days better than the present, for thou dost not inquire wisely concerning these things."

Yet it does seem that the soil in which fearless political leaders grow is in the fallow year—or else the crop was frosted, or blighted, or drowned out!

But there is a hopeful sign. The Times observes that there "is evidence that the electors are growing impatient with shuffling politicians, and are ready to exclaim to them, I would that thou wert either cold or hot." Leadership (?) which tags after is worthy only of contempt—a contempt which is, in time, certain to be the reward of those who deserve it. It was Dr. Charles H. Parkhurst, that militant warrior of civic righteousness of a third of a century ago who paid his respects to the moral jellyfish when he said that a bold, red-blooded devil defiant and fighting was a far more inspiring sight than a timorous, white-livered angel, down with nervous prostration!

Think of Patrick Henry, in the continental congress, appealing to the wavering colonists: "As for me, give me liberty, or give me a referendum!" Or Thomas Jefferson bravely battling for freedom of speech and the press—subject to a referendum. Or Lincoln proclaiming that "Every man has the right to the fruits of his own toil—but I'll be for slavery if the vote goes that way." Here is what Lincoln did say, and he lived up to it:

> "I cannot deny that all may be swept away. Broken by it I, too, may be; bow to it I never will. The probability that we may fail in the struggle ought not to deter us from the support of a cause we believe to be just; it shall not deter me. Here, without contemplating consequences, before high heaven and in the face of all the world, I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty and my love."

Neither Abraham Lincoln nor leaders like him are subject to a referendum.

Minneapolis, Minn. W. C. CALDERWOOD.

## Arizona to California

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't that paragraph about Arizona in your correspondence from southern California rather raw? As an example of ignorance, and prejudice and a resort to ridicule, the best and final argument for a cause that cannot stand on facts and reason, it is quite fine. I wonder if your correspondent knows that the great state of California contributes nothing to the river that is to be dammed so largely for the benefit of that state, and if he realizes that that river is only the boundary of California for a small fraction of its length, while it flows through the state of Arizona and receives substantial contributions from some of its largest branches in that state? Perhaps it all depends on the point of view. But is this not the first case where the federal government permitted one state to appropriate the water rights of another? That is one point we should like to have the supreme court decide.

Globe, Ariz. ROBERT SCOTT CALDER.

XUM

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

**Death of Bishop W. A. Leonard, Of Ohio Diocese**

Bishop William A. Leonard, who had presided over the Episcopal diocese of Ohio for 42 years, died at his summer home in Gambier, O., Sept. 21, at 82 years of age. He had been ill since last June. Bishop Leonard was the oldest active prelate in his church, both in age and in point of service. He had served as presiding bishop on two occasions—between the death of Bishop John Gardner Murray on Oct. 3, 1929, and the appointment of Bishop Charles F. Anderson of Chicago, Nov. 13, 1929, and again between the death of Bishop Anderson last Jan. 30 and the election of Bishop James DeWolf Perry of Rhode Island last March. Bishop Leonard on both occasions declined to serve as permanent presiding bishop because of ill health and his age. He was nationally noted for his devotional and philanthropic work. Rev. Warren L. Rogers of Cleveland automatically became bishop of Ohio upon Dr. Leonard's death. He was chosen coadjutor to him five years ago while serving as dean of St. Paul's Episcopal cathedral at Detroit.

**Rabbi Wise Lists "Foremost Religious Leaders" in U. S.**

Rabbi Stephen S. Wise, of New York, was requested by the Seven Arts feature syndicate to compile a list of the ten foremost religious leaders of America, according to his opinion. This is his list, as published: Dr. John Haynes Holmes; Dr. H. E. Fosdick; Father John A. Ryan; Bishop Francis J. McConnell; Dr. Mordecai W. Johnson, president of Howard university, Washington, D. C.; Prof. Harry F. Ward; Dr. Graham Taylor; Mr. Sherwood Eddy; Prof. Rufus M. Jones, and Rabbi Henry Cohen, of Galveston, Tex.

**Disciples College Has New President**

Dr. C. C. Cheverton, who has been acting president of California Christian college, a Disciples school located at Los Angeles, Cal., since the resignation of Dr. Arthur Braden a year ago, has been elected president.

**Western Seminary Head Goes To Princeton**

Rev. John E. Kuizenga, president of Western theological seminary, has been appointed professor of apologetics and Christian ethics at Princeton seminary. Dr. Kuizenga has taught practical and systematic theology for 15 years; he has been president of the general synod of the Reformed church in America.

**Ohio Welfare Conference to Convene Next Month**

At the 40th annual Ohio welfare conference, to be held in Toledo Oct. 7-10, practically every phase of social welfare will receive consideration. The state's experts in the fields of family and child welfare, immigration, education and service, social problems of modern industry, etc., will be present. In addition to these leaders other notables from outside the state will speak, among them: Prof. Ernest R. Groves, Dr. Miriam Van Waters, Dr. Frank J. Bruno and Dr. Porter Lee.

**Social Note Sounded by Colorado Methodists**

The social service commission report to the recent Colorado conference of the Methodist church starts off with the sentence: "Not in our generation has there been so manifest a need of a gospel applicable to every phase of life, as there is today." The church must bring "good news": "The anguish of the millions of unemployed and their dependents ascends to God, but is still largely unheeded by those who fail to question the ethical foun-

## British Table Talk

*Garmisch, Bavaria, Septem ber* 15.

WHATEVER talk there may be in the homes of Britain, I have no means of reporting from the little town of Garmisch in Bavaria. It is true that I can report the return of the conservative candidate in the bye-election at Bromley where four names were before the electors; one of them, the empire free trader, did not do so well as he had hoped but he did well enough to cause the conservatives to reflect how much damage to their cause the new party may do. Meanwhile the free traders are being warned that labor is becoming more and more open-minded on fiscal questions and even the liberals are said to show signs of wavering. But all this sounds far away in these uplands, near to where the folk of Oberammergau are drawing from all the peoples of the earth to see their Passion play.

**In the Uplands of Oberammergau**

* * *

**The Atmosphere Which Does Not Conduct**

Of the Passion play itself there is nothing more to be written. It is a miracle of beauty. If it were not there to be seen, it would be incredible that out of a small community, in a Bavarian village such art could be devised and such insight into divine truth could be revealed. But thousands of pens have been busy with these matters. One or two things, however, came with my first impressions, and these may be put into the pool. The players were altogether in the spirit—we were not; there was at times convincing evidence of a lack of the true atmosphere in the audience. There was no real irreverence, still less any evidences of contemptuous skepticism; but between the stage and the individual hearer there was something which did not conduct perfectly the impressions of the play. To make the play perfect there should be a fitting atmosphere among the hearers. That I did not find as I had hoped to find it. Probably the best audience would be one in which the hearers shared themselves the simple faith of this Bavarian village. But in the assembly as it actually was there were in all probability many unquestioning believers, many wistful agnostics who wished it were true, some who believed the substance of the story, but questioned many of its details, and perhaps some who denied the historical character of the story. It is perfectly right that all should be there, and perhaps the loss in the atmosphere is more than compensated for by the fact that all sorts and conditions of men and women have come under the spell of this play. An evangelist may even be glad to have hearers who are out of tune with his message.

* * *

**Will the World Win at Oberammergau?**

Oberammergau is living still in the glow of gratitude for a miracle wrought centuries ago in these valleys. The time has come for another miracle to be wrought, and with God all things are possible. I believe most sincerely that this new miracle will be wrought, but it will be as hard to work as the staying of a plague. Can the people of this village be saved from the perils of the new popularity which has come to them? Here is a little community which has proved to the children of men what power and glory may rest upon a society which makes the memory of Christ crucified the one reality. Now that same society is faced by the temptation which came to that same Jesus in the wilderness. "All these will I give thee if thou wilt fall down and worship me," the tempter still says to all who seek to remember Jesus. The world first ignores or persecutes them, and if that fails, flatters them, and tries to corrupt them by success and admiration. That last process is plainly at work in Oberammergau. I believe it is failing and will fail, but the next ten years may bring the crisis. A new generation is arising: will it declare to the world that it too knows nothing among men save Jesus Christ and him crucified? But if this is to be done, it will only be in the power of the God who has already done the impossible in this valley, and may and will do it again.

* * *

**Some Historical Questions**

There is so much in the Passion play that is convincing to the student of history, that any questions put must be put tentatively. But one or two may be set down, though not in any dogmatic spirit. Is not too much made of the guilt and infamy of Judas? It is strange how calmly the first three gospels treat the traitor, and if Judas had been through the agony of remorse and even repentance revealed in the Passion play, there could be no place in any conceivable hell for him. There are some but not many interpolations from Catholic tradition, as for example the story of Veronica; but quite clearly there is here and there a touch added to the gospel story such as would give foundations to Catholic tradition, noticeably in the won-

(*Continued on next page*)

dations of the prevailing economic system of which present conditions are the inevitable fruits." As a means of partial relief from technological unemployment, the conference pledges its support to organized labor in its efforts to establish the five day week and six hour day. Touching upon the sugar industry, the report of the social service commission declares that "to make the social and spiritual ideals of Jesus our test for the community as well as for individual life will require in the beet sugar industry of Colorado such a division of profits as to assure to the grower the same returns on capital invested in land and machinery as that paid to stockholders in the manufacturing company while, at the same time, permitting him to pay his field workers enough to insure for them an American standard of living." The report also demands the socialization of medicine, opposes military training and capital punishment, and urges that pastors educate their congregations on the social pronouncements of the annual and general conference of the church.

### Goodwill Congress Will Open Nov. 10

The 15th annual meeting of the International Goodwill congress of the world alliance for international friendship through the churches will be held in Washington, D. C., Nov. 10-12. The program being arranged will offer a world survey of the international outlook, with special reference to governmental achievements and pending issues throughout the world.

### San Francisco Rabbi Goes to New York City

Rabbi Louis I. Newman, for the past six years pastor of Temple Emanu-El, San Francisco, has gone to New York city to assume the leaadership of Congregation Rudeph Sholom. Through the lecture platform, radio and the pulpits of liberal churches, Dr. Newman has exerted a wide and wholesome influence on the Pacific coast. He goes east to take a larger share in the Zionist movement in the center of American Jewry.

### New Appointments to Auburn Seminary Faculty

Pres. Harry L. Reed announces new appointments to the faculty of Auburn seminary, as follows: Rev. Walter S. Davidson, formerly pastor of Arlington Avenue Presbyterian church, East Orange, N. J., and for the past three years a professor in Robert college, Constantinople, as assistant professor in worship and homiletics; Dr. John Bennett, last year of Union seminary, as assistant professor in the department of theology. In the school

## BRITISH TABLE TALK

(*Continued from preceding page*)

derful and most moving representation of the last supper and of the scenes after the death of the Savior. But it must be admitted at the same time that St. John is, in the Passion play, a much more significant and wonderful being than St. Peter, to whom the keys are committed. It has been said by Schweitzer that no one who knows the passion music according to St. Matthew can ever read the gospels in quite the same way again; it is no less true to say that no one who has seen the Passion play can ever picture the story in the same way again.

* * *

### Some Other Notes

Three things struck me in Munich. One, the difficulty there is in shaking off the legacy of departed kings. Till lately, Bavaria had its own kings. They live still in the names of the streets, and in the many splendid monuments which they reared. For these kings had at their command the power of art which can give immortality. In Munich you cannot escape from the Ludwigs of other days. Again, the War memorial brought home once more what Germany suffered. Munich alone had a roll of 13,000 fallen! On one side of the monument were the words, "To our fallen"; on the other, "They shall rise again." Munich is still a Catholic city, and is not ashamed to confess its faith. And the last thing to record is a little room in the great art gallery in which are some Rembrandts. They are altogether wonderful. I shall not forget the scene in the Passion play in which Christ is taken down from the cross; but I think Rembrandt brings home to me that scene more than the play. The light shining upon the cloth in which the Savior is being lowered is an imperishable memory.

EDWARD SHILLITO.


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of education, Miss Lois Lyon, formerly under the Presbyterian board of missions in China, will be instructor in missions and missionary education. Dr. S. Carlyle Adama has been appointed instructor in philosophy and psychology and will give a course in "mental hygiene in the church." Next month the series of Russell lectures at Auburn will be given by Prof. Kumetaro Sasao, dean of Meiji Gakuin university, Tokyo, his general subject being, "The Mutual Contributions of Eastern and Western Thought."

**Colorado Minister to Lecture on Christianity at State University**

Rev. Milton M. McGorrill, minister at First Baptist church, Boulder, Colo., has been invited by the president of the University of Colorado to teach a course on the meaning of Christianity through the centuries, to be entitled "The History of Christianity." He is also to direct the university committee on religious interests. His place on the faculty will be as assistant professor of religion. This is perhaps the only state university in America that is teaching religion in its own curriculum, with the teacher a member of its own staff and the work financed with its own funds.

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**Dr. Abernethy of Washington Bereft of Promising Son**

It is not often that these columns are called upon to note the passing of a young man of 29, but the death of Robert Abernethy, son of Rev. W. S. Abernethy of First Baptist church, Washington, D. C., removes from the van of Christian lead-

# Special Correspondence from China

*Peping, August 22.*

THE "seed of the church" is still being sown in China. Statistics gathered by Father Pascal M. D'Elia and the Chinese Recorder show that 33 missionaries have been killed in this country in the six years from 1924 to 1929 inclusive.

**Tragedy in China**

Of these, 12 were Protestants and 21 Catholics. During the same period, 59 Protestant missionaries have been kidnapped, and 39 Catholics. Concerning this situation, the Recorder says editorially in its August issue: ". . . . It behooves us as a missionary body to bear in mind the significant fact that Chinese pastors and priests have suffered even more."

* * *

**"Come Over and Help Us"**

In the strategy of Christian missions, it is an irreparable misfortune that radical decreases in funds have coincided with the vast migrations into Manchuria. The millions of Chinese from all over northern China who are pouring into "the three eastern provinces" are most promising objects of evangelistic effort. The complete break with the past makes them especially susceptible to new ways of life; the fact that they have had the resource and courage to make the break shows that they are individuals of initiative and force. It is a tragedy that the various missions have not been able to send workers into all such new communities. Manchuria is comparable in extent and agricultural resources with the American middle west. Several millions of pioneers are pouring into it annually, particularly from the famine-devastated regions. The Southern Baptist convention is the principal American mission body at work there. Scotch and Irish churches also have extensive work in the three provinces. The total population at present is placed at 13,000,000 by Rev. Charles A. Leonard, leading Baptist missionary of that area, who received much favorable mention for his work among Chinese and white Russian refugees during the Sino-Russian dispute over the Chinese Eastern railway.

* * *

**Anti-Religious Orders**

Week by week, the papers resound with reports of edicts by official and semi-official bodies against various forms of Christian activity. Among the most recent is an order by the special municipal government of Nanking forbidding street preaching. This was considered by the united press correspondent to have been directed principally against the Salvation army. A decree of the ministry of education bans the Bible and all religious pictures and publications from public school libraries. It is difficult to estimate the importance and significance of such "orders." Many of them are virtual equivalents of resolutions against radicals by the National civic federation in America. Others are cabled to the home lands as "omnibus acts" when in fact they represent the point of view of some organization or purely local body. For example: immediately following the meeting of the official National Education conference, in which a strenuous but unsuccessful effort was made to interdict the work of the Y. M. C. A. in China, the annual financial campaigns of that organization were held in several cities. Shanghai exceeded its goal by more than $5,000 and Canton went over the top with an excess of $3,000. In the very week in which the conference closed, President Chiang Kai-shek made a contribution of $2,000 to the local budget of the Nanking Y. M. C. A.

* * *

**Religion in Chinese Schools**

Mention has previously been made of the stringent orders of the ministry of education with reference to the offering of religious courses in any schools below middle schools, and the holding of public religious worship in educational institutions below junior middle schools. Representatives of 15 Christian bodies petitioned the ministry for a rescinding of the order. This petition has been very brusquely and finally rejected. The North China Daily News, Shanghai, in its issue of July 25, declares that Bishop White of the Canadian Anglican church has ordered not only that all Christian schools of his church be closed but also that the buildings be razed. Many say that any such action would simply produce the very result desired by the sponsors of such anti-religious mandates. The Peking Leader, now an organ of General Yen Hsi-shan, northern leader, carried a long editorial on the subject July 31. Some excerpts therefrom follow: "That the action of the Nanking government strikes at the root of religious liberty goes without saying. . . . There is no rule of the kuomintang forbidding the teaching of religion in mission schools. In fact, Dr. Sun himself was a church member and always in favor of religious toleration. . . . Again, it is a well known fact that many prominent leaders of the government are Christians, and that the nationalist movement receives its strongest support in Chinese Christian circles. In face of this fact, it would seem to be sheer ingratitude for the government to ban the teaching of Christianity, a religion which, if judged by its fruits, is no doubt the best of all existing creeds in the world. There is a strong suspicion in certain local educational circles that the action of the Nanking education ministry is dictated by other considerations than its professed desire to see Young China grow up without the 'shackles of religion.' It is an open secret that during recent years there has been an alarming decrease in the attendance of government universities, because Chinese parents are beginning to realize that to send their sons and daughters to a government university, they have to reckon

(*Continued on next page*)

ership a youth not only of great promise but of rare achievement. Mr. Abernethy had been secretary to John R. Mott for two years, and had caught the spirit of world activity and established contacts with many outstanding men of public and religious affairs. Leaving Oxford, where he earned his M. A. degree, he was asked to become editor of "The Youth World," the organ of the Student Christian movement, published at Geneva, Switzerland. He showed unusual ability as a journalist. Compelled to relinquish this task to return to the United States, he became director of religious activities at the Hill school for boys at Pottstown, Pa., but continued to contribute articles to forward looking Christian periodicals. The funeral at his father's church in Washington was the occasion of a great public expression of affection on the part of the congregation. He leaves a wife and three-year-old son. He was buried in Berwyn, a suburb of Chicago, where he was born during his father's first pastorate. Dr. Morrison of The Christian Century had the service.

### Dean H. R. L. Sheppard Says "Admiring Jesus" Is Not Enough

In an address recently broadcast from London, Rev. H. R. L. Sheppard, dean of Canterbury, spoke on the theme "Get Ready." Dean Sheppard deplored the church "quietly acquiescing in things as they are," in the hope that they may one day get better. "To bid Christians to step lightly and keep quiet in times of grave emergency, for fear lest public opinion, the government of the day, the member of parliament or city councilor, or the labor agitator or capitalist might be offended, and never to live out their creeds, is to reduce the teaching of Christ to so great a mockery as to make those churches which profess to be of him simply not worth while preserving," declared the dean. "Religion was not meant to be a dope to keep us insensitive to what is happening in the market place. There must at times be conflict between Christ and Cæsar, and by Cæsar I mean the state, and our place is every time with Christ. The time is at hand, I am sure, when we

## CHINA CORRESPONDENCE

*(Continued from preceding page)*

with frequent student strikes against unpopular teachers and directors, which naturally interfere with school work. . . . Many prefer to send their children to mission schools where there is better discipline and better instruction. . . . The suggestion is gaining ground that all the mission schools be closed as a protest; if this proposal is adopted, it is estimated that 225,000 students will be idle. It is hoped that this eventually will not come to pass and that the government will reconsider its decision."

* * *

### Student Leaders Control Summer Conference

The 23rd annual summer conference of Christian students of North China was held in the Wofossu (large Buddhist temple in the edge of the mountains ten miles west of Peking) June 27 to July 7. For the first time, student leaders had complete control of all arrangements. Plans were adopted for more initiative by the students themselves in the carrying out of their year-round programs.

* * *

### Disseminating the Scriptures

Rev. Carleton Lacy, agent of the American Bible society in China, says in an article in the June issue of the Chinese Recorder: "As we have found it impossible to begin our missionary work without the Book, so most of us find it impossible to carry on without a steady supply of the Scriptures. That fact is often overlooked by the missions. . . . The big denominations have practically left this out of their surveys. Dr. Speer, in his 400-page report of his survey of Presbyterian mission work in China two or three years ago, devoted only half a page to this essential aspect of building up the Christian church. . . . Even the Jerusalem conference in its official report gave little indication of being aware that there was any problem or responsibility for the dissemination of the Scriptures throughout the world."

* * *

### New Missionary Recruits

"Second-generation" missionaries are numerous, but the "third-generation" variety is sufficiently rare to make notable the arrival on the field of two brothers, Rev. Raymond F. Kepler and Rev. Kenneth M. Kepler. They are sons of Dr. A. R. Kepler, general secretary of the Church of Christ in China, and grandsons of Dr. and Mrs. George F. Fitch, pioneer missionaries in Soochow and Shanghai. After a year of language study in Peking, the brothers will engage in missionary work under the American Presbyterian mission in Hunan.

* * *

### The Christian Century In China

Your China correspondent noted with interest the suggestion in a recent issue of this journal that a new kind of Gideons should be formed to put copies of The Christian Century in the hotels of Europe for the sake of travelers. Visitors to the far east need not forego their favorite religious publication. In whatever center you find yourself, just ask for an American mission station, and you'll find The Christian Century.

VERNON NASH.


**Questions:**

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Q2 Has "Puritanism" died out?

Q3 Is it possible to live a happy life in a machine age?

Q4 Was John Spargo right in saying that the church's weak spot is the pulpit?

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must either proclaim that Christianity is unworkable, too great for us, charming if you like, but not practical or possible, that the Galilean is too great for our small hearts—or else, that it is the last word in practical wisdom, and must be lived out, cost what it may. What part will the churches play in that oncoming day? I am frightened for them, but I am still more frightened for many of us who do nothing but admire Jesus of Nazareth, and regret that our neighbors are not more like him. I am clear now, beyond any shadow of doubt, that we must either turn back, or go on with granite-like courage and dare to do what he bids us do, at those great moments, when on our knees we seek and find his guidance."

### Dr. W. C. Barclay on Religious Education Mission to Japan

Dr. W. C. Barclay, secretary of the joint committee on religious education in foreign fields, sailed Sept. 18 for Japan, where he will spend three months in conference with Japanese leaders in the interest of the religious education program in Japan. He goes at the invitation of the Japan Methodist church through its board of Sunday schools, of which Dr. Takeshi Ukai is secretary.

### Yale to Hear Leading U. S. Preachers

In the list of preachers scheduled to address Yale university chapel audiences during this season are: Reinhold Niebuhr, F. J. McConnell, Henry Sloane Coffin, Henry K. Sherrill, Charles R. Brown, George A. Buttrick, Charles W. Gilkey,

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## Special Correspondence from Baltimore

*Baltimore, September 19.*

DESPITE the terrific heat of the past summer the special religious work of the season has gone forward with great success. The federation of churches fostered services through July and August in six city parks. Thirteen denominations cooperated and the total attendance approximated 12,000. During July, daily vacation Bible schools were held in many churches throughout the city. This educational work is becoming increasingly popular, there being 130 schools in Baltimore. Over the radio the regular "Heart and Home" service was carried on five mornings in the week. This will continue during the fall and winter under the following ministers: Rev. E. L. Watson (Methodist), Rev. Peter Ainslie (Disciple), Rev. Andrew H. Neilly (Presbyterian), Rev. O. C. S. Wallace (Baptist), Rev. Charles E. McAllister (Episcopal). This will be the beginning of the third year of these radio services. Judging by the letters received they have been most helpful, especially to the shut-ins. It has been estimated that from one to ten thousand people listen in each day.

**Baltimore Heat And Religion**

* * *

### A Great Loss to Our Churches

The Baltimore federation of churches suffered a great loss through the death of Dr. Nolan R. Best, who had been executive secretary for the past five years. Dr. Best was a licensed evangelist of the Presbyterian church, and before coming to Baltimore was editor of the Continent. Dr. Best was a factor in all movements for unity in the city. He was largely responsible for the increasing prestige and value of the work of the federation. During his administration the federation helped organize and develop the Baltimore council of religious education.

* * *

### Celebration in Old Baltimore

The oldest section of Baltimore, near the water front, is now a region of crooked streets and little alleys overrunning with many nationalities. But the names of the streets still reflect the antiquity and the dignity of old Baltimore: Lancaster, Queen, Shakespeare, Thames, Washington. Even the alleys are interesting: Apple, Happy, Petticoat. The most picturesque of all has changed its ancient name of "Strawberry." This section of the city is known as Fell's Point, from the original founder, William Fell, who arrived in 1730 and built himself a house on the water front. This month the citizens of Fell's Point are celebrating that event. There are pageants, street festivals and dances, and patriotic meetings. As is most fitting the week's celebration started with a great service in St. Paul's Fifth Reformed church, where all the Protestant denominations gathered for a service of thanksgiving and remembrance.

* * *

### Forward Moves in Religious Education

A very full schedule has been arranged for the winter along religious educational lines by Rev. Robert Davids, who has succeeded the late Rev. Nolan R. Best as general secretary of the federation of churches. In addition to the regular schedule conducted through the winter at Friends school, which has attained a position of eminence among religious training schools, regional schools are being held in different sections of the city of Baltimore. These regional schools provide an opportunity for Sunday school teachers and church workers to obtain twelve hours training of the most approved type. The educational work in Maryland will be furthered this year by two new leaders: Miss Mary Pauline Albertson, Boston university, a member of the Reformed Episcopal church, will have supervision of the work on the eastern shore of Maryland, under the direction of the Maryland and Delaware council of religious education; and Miss Jeannette W. Lampson, a graduate of Mt. Holyoke, Boston university, a member of the Methodist church, will have charge of the religious educational work of the Baltimore council.

* * *

### Episcopal Church In Centenary

Sherwood parish in Cockeysville, which is a typical Episcopal parish of the Maryland countryside, with a little stone church and rectory set up on a hill amid a grove of fine trees, this summer celebrated its 100th anniversary. The parishioners attended the celebration in the costumes of the period of its founding. There was a memorial service, also a pageant setting forth the events in the history of the church. Prominent among the properties of the pageant was a horse and buggy owned by a rector of 20 years ago. About 1000 people attended the celebration. The present rector is Rev. Guy E. Kagey.

JAMES A. MITCHELL

Ernest F. Tittle, Hugh Black, W. P. Merrill, Willard L. Sperry, George Stewart, Robert R. Wicks, Howard Melish, Rufus M. Jones and Charles E. Park.

**Illinois Minister Preaches in Central Hall, Westminster**

Rev. Geoffrey W. Stafford, minister at Court Street Methodist church, Rockford,

# Industrial Trends in the Southland

*Nashville, Tenn., Sept.* 15.

LABOR troubles in the cotton mills of the south have had the headlines for some time, but it must be remembered that out of 1,600 cotton mills in the south less than a score have actually been affected by labor difficulties. The tragedies enacted at Gastonia and Marion, like the lynching of Negroes, gives a distorted view of the situation as a whole, though there is no denying that lynchings and the Marion tragedy are the inevitable results of a state of social mind. The tragedies at Gastonia and Marion could not have been enacted in the cotton mill district of Lancashire. But we must not forget the Lawrence and Lowell of yesterday, that Boston had its Sacco-Vanzetti case, San Francisco has its Mooney, and that Centralia has more to answer for than Gastonia.

More than 360,000 people are employed in the cotton mills of this section. Prof. J. H. Rhyn, of the University of North Carolina, in his new and very informing book, entitled "Some Southern Carolina Mill Workers and Their Villages" (U. of N. C. Press, $2.25) says the average wage of the textile worker in North Carolina is $13.40 per week. Counting periods of unemployment he is able to earn only about $700 per year and with the help of other members of his family, oftentimes the wife herself, does very well if he makes an average of $100 actual cash per month the year around. This of course means poor homes, poor churches, and low standards of living, but the supply of workers is greater than the demand and most of these people make little complaint about their wages simply because back of them lie the hillside and tenant farm where the income is much poorer.

### *Overproduction*

This does not excuse the textile industry for the low standard it maintains but it does explain it in part, and overproduction explains the rest. It is sheer social ineptness and economic stupidity to work overtime, run night shifts, and produce too much cotton cloth. Most of the mills are now working only half time. Last year they operated overtime 31 per cent while the New England mills were 20 per cent undertime, the south on a 55-hour and New England on a 48-hour week. When the owners and operators themselves are so individualistic that they cannot cooperate to cut out waste and engineer their market, it is not surprising that they fight the organization of labor. We hear occasionally yet of little country towns whose Babbitts and boosters advertise that they have cheap unorganized labor. The better leaders protest this reflection upon their neighbors.

The recent election of Prof. Frank Graham as president of the University of North Carolina is indicative of the change taking place. The solid, substantial, thinking element in the south is becoming conscious of the situation and vocal regarding it. Five years ago the textile operators and their rather raucus spokesman, the editor of the Southern Textile Journal, threatened this institution with dire calamities if they did not cut out research, stop talking about work and wages and devote themselves to academic instruction. Prof. Graham stood courageously and unflinchingly on the other side and is now the head of the institution.

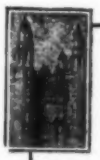
The president and secretary of the Southern Textile Operators association met with the Y. W. C. A. Student conference at Blue Ridge and spent two days discussing their problems there. They acknowledged that their industry was under the censure of public opinion, had much to answer for and worked under conditions far from ideal. While they were apologetic for paternalism of the benevolent variety they had no excuses to offer for the recent tragedies nor apologies for the poorer type of mill and the worse type of employer. The best they had to offer was, "We know there is much wrong, much to be righted and we are eager to right it; just give us time and the chance." The worst they said was that they were not against union labor but only the type of union offered them.

### *Woman and Child Labor*

H. P. Kendall, president of several mills in the south, recently condemned long hours and the employment of women and children at night, reminding his hearers that this is illegal in every civilized country in the world except the United States, and he added: "I contend that the textile industry can, if it will, correct its own problems." He said exports amounted to only seven per cent of production and that "we can, if we will, balance our supply with demand." He advocated cooperation and said purchasing power must be maintained first, which means higher wages and leisure to spend them for the toilers.

Eben E. Whitman, another larger employer, recently said that there has been a tremendous revulsion of feeling throughout the south against working women and children at night. He felt it would be fatal for one mill alone or any group of mills to discontinue it unless a majority of the others took the same action simultaneously. Harold Hatch demands that the operators of good will and foresight themselves unite with the social workers and reformers to procure social legislation outlawing night work for women and children. It is not a southern journal but the New York Journal of Commerce which commented that "in the long run prohibiting night work would encourage the establishment of two mills in place of one double shift establishment, that the incentive to multiplication of producing units would certainly appear in the course of time, giving shorter hours, and prohibiting night work would add to the overhead cost of manufacturing. Mills in the south will not find this the royal road to the elimination of their difficulties."

ALVA W. TAYLOR.

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Ill., preached late in August at Central hall, Westminster, London, and his sermon is highly praised by the British Weekly. Dr. Stafford is a son of Rev. Wardle Stafford, eminent Wesleyan leader of England, and is an Oxford honors graduate. Though only 32 years of age, he has one of the largest congregations in the middle west, and in addition to his pastoral service holds a professorship in the department of philosophy in Rockford college. He is now in America, and has begun another year of service at Rockford.

**Dr. Brunner to Lecture at General Seminary**

The General theological seminary, Episcopal school located in New York City, is planning to include in its regular elective courses a series of lectures on rural sociology to be given by Dr. Edmund deS.

# Special Correspondence from Pittsburgh

*Pittsburgh, September* 13.

AFTER eleven weeks in Europe, visiting England, France, Switzerland, Austria, the Passion play, Germany and Russia, we find it very difficult to get into the harness. Swift trains and ships have carried us among such a vast variety of intensely interesting things that it seems almost impossible to localize one's efforts, to focus upon one city and one church. Yet it was good to meet the crowd of loyal friends on Sunday and to preach again over KDKA, sending the sermon far and wide. Twenty-one years have been spent in this one church and the fellow-workers are tried and true.

**Back on The Job**

* * *

**England's Dark Hour**

The mother-country has her problems. Did ever a nation stagger under such loads? It would seem to be enough to have almost two millions out of work without the revolution in India to baffle the best minds. The conservatives seem quite willing to allow Ramsay MacDonald and his labor party full opportunity to deal with problems that none seems able to solve. Our program at Toynbee hall, arranged by James Mallon and Viscount Astor, was remarkably strong and well-balanced. After all, the English have the personality. The men and women who lead in Great Britain are world-citizens. There is a balance, a sanity, a mellowness of judgment which one does not find elsewhere. After three weeks in England we left, loving the country even more than ever and with a deepened conviction that those who speak about England being about to crumble are talking nonsense. The old lion has a thousand fights in him yet. In my judgment, the English temper is making more real progress in handling difficult social problems than any other. Look at the concessions which the rich have already made. Slowly but certainly England will muddle through.

* * *

**France Girds for Mussolini**

The French are prosperous. There is no unemployment. Economists tell us that this is due to the almost perfect balance between agriculture and industry. Fifty-four per cent of the French people are farmers. When industry overshadows agriculture financial trouble is bound to follow. This is an interesting theory—try it out. France feels safe with her solid allies about her. She talks bravely about the swashbuckling Mussolini. She will not stand too much; she will fight. Every foot of land is well cultivated; the cities teem with life. France is hard, intolerate, self-sufficient and therefore dangerous. Meanwhile Briand presses his plan for a United States of Europe.

**Switzerland and The League**

No place on earth are there such hotels as in Switzerland. Sweden and Norway know how to care for the traveler, but where such sweet, clean, quiet, comfortable hotels as in Switzerland? A great new building is in process of erection to house the league. We joined with 300 truth-seekers in listening to lectures on the league. The United States should be in it. Switzerland is none too prosperous. Our new tariff walls are very unpopular there. Every European nation detests our attitude in demanding the payment of our debts and in putting up high tariff walls. They tell us that it is impossible to give us both debts and duties. They are right; our policy is shortsighted. We should study, with sympathy, those economists who advise the forgiveness of all allied debts upon the condition that the money shall not be employed to increase armaments.

* * *

**Germany's Political Crisis**

A political crisis is on in Germany. On the left are one and a half million communists, whom nobody fears. On the right is a strong monarchistic party, which is not too serious. Germany is tired of paying reparations and I believe she is getting ready to repudiate the whole business. Convinced that she was by no means alone in causing the war, she refuses much longer to bear all of the burden of reparations. Hindenburg seems as strong as ever. In spite of his more than eighty years, he towers high above all rivals. Germany has about as many unemployed as England. The dole system is applied there also and it is cutting heavily into public revenues. There is a fair measure of prosperity, the great mills of Essen are running. Agriculture flourishes. The Germans are a sturdy race and cannot be kept down.

* * *

**The Temper of Poland**

Poland is patriotic in the rawest sense. She is sensitive, highly armed, suspicious, ready to fight. Everywhere soldiers. Poland and France play the game together. The country seems quite prosperous and certainly full of enterprise and hope. Warsaw is forging to the front. The hatred of Russia is terrible. Old repressions are flaming into life; old sufferings produce modern antagonisms. Poland will fight for her rights and that at the drop of the hat. Pilsudski rules. He is every inch the soldier of iron.

* * *

**Russia's New Religion**

This year all eyes turn toward Russia. I was glad to have over two weeks there. Moscow, Leningrad and the collective farms were visited. A miracle has happened in Russia; the slow Slav temperament has been fired with holy enthusiasm. They are drunk, but not with vodka; they are inspired by Lenin's interpretation of Karl Marx. They are mad about the five-year plan. They mean to reach the objectives in four years instead of five. One communist said: "We will wear bark shoes and live on carrots, but we will put our plan over." Some of the churches may be closed but a new religion runs in the streets. I attended six Russian churches in one evening. Two of them had good crowds; the other four looked like Sunday evening crowds in Pittsburgh! The singing was heavenly. Each community may vote as to whether the church shall be kept open or not. There used to be 1,600 churches in Moscow. Entirely too many. I am ready to affirm that every large city in America has too many churches and that many might consolidate or close to advantage. Young people wear atheistic badges, but it is only in protest against the pagan church of the past. They are sick and tired of a church which sold out to the tsars. They are through with superstition. I wish that every city in America might have, also, a museum of anti-religious things. Let us expose the superstitions, the rain-maker gods, and all the rest of the bunkum. Truth and honesty demand it. A new and purer religion will emerge in Russia within ten years. Communism is godless and warlike. Let us not fool ourselves here. I am not a communist but I can see the power of this new drive in Russia. American business men will do well not to drive too hard for the last dime and not to try to force every competitor out of business. Machines, mergers and greed are causing unemployment in our own fair land. Russia likes our efficiency but hates our capitalism. They are following in our mechanical footsteps.

* * *

**Back Home to Pittsburgh**

Pittsburgh has 21,000 out of work and thus is not very hard hit after all. Yet everyone talks about the business depression. The old town is baked brown by the drought. Only the greens are still green on the best golf courses. The union summer services closed last Sunday night; the pastors are nearly all home and our 600 Protestant churches are about to start the many wheels again. How much religion have we actually got? What will we do to help humanity? Has superstition still a strong hold upon us? Do we know how to live as well as our European neighbors? Politically, racially, economically, spiritually—we have much to learn in this workshop of the world located between the forks of the Allegheny and the Monongahela.

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**Bishop Fisher Now Michigan Pastor**

Rev. Frederick B. Fisher, who was at his own request relieved from active service as a Methodist bishop in India, assumed the pastorate of First Methodist church, Ann Arbor, Mich., on Sept. 1.

**Successful Summer Session of Boston U. Religious Education School**

The Boston university school of religious education, in its first summer session, July 7 to Aug. 16, had 59 students enrolled. Eighteen states were represented, also China, Bulgaria, Hawaii and the Philippines.

**Dr. Atkins Preached in Detroit During August**

Dr. Gaius Glenn Atkins, of Auburn seminary, supplied the pulpit of North Congregational church, Detroit, during August. Dr. Atkins has a new book this season entitled "Procession of the Gods," a story of the religions of the world.

**Catholics Lead in U. S. Hospital Work**

The Catholic Citizen reports that a recent study of the Catholic contribution to hospital service in 45 of the largest cities in the United States indicates that, of the hospital beds under church control non-Protestants are credited with 34.5 per cent, and Catholics with 64.6 per cent.

**Ohio Governor Takes Strong Stand on Prohibition**

In an address before the Ohio state convention of the republican party, Gov. Myers W. Cooper declares himself in no uncertain tones regarding prohibition. "As chief executive," he said, "I accepted my responsibility for enforcing the laws of the state. My personal and official position with reference to prohibition is well known. I am for prohibition and I stand

# International Relations Meet at Berkeley

THE Institute of international relations held its sixth session at Berkeley, Cal., Aug. 8-15 in the new International house, which was erected by John D. Rockefeller, Jr., at a cost of nearly two million dollars and which has just opened its doors to students of many lands, including our own. The general theme of the institute was "The Economic Bases of International Understanding in the Pacific Area." The program was a crowded one, providing for daily round table discussions, conferences, and evening lectures in Wheeler auditorium on the campus. The speakers were men who have achieved distinction in consular service, research, journalism, international law or teaching. Speaking on "Economic and Political Factors in Foreign Policy," Dr. E. M. Borchard of Yale university said in part:

"The danger of war is greater now than it has been heretofore. You do not need to know very much about foreign policies to know the state of the political health of the world today. If you will simply look at the size of the armies and navies now maintained, you have an excellent index to the state of the world's political health. One reason why I personally feel that the present situation is a little more critical than it was before 1914 is the fact that conflicts today will invite social upheavals of a kind we have known nothing about before. Bolshevism is in a sense a response to the counsel of despair promoted and fostered by certain very excellent minds. It flourishes in territories that have been economically devastated. Now, the danger of the present time is that it leads to acuteness of economic and political ills which promote these subversive movements. The world has become extremely complex. Never before were there so many maladjustments and never before was there so much acrid recrimination among the nations."

*Imperialistic Nationalism*

One of the speakers who was given a very sympathetic hearing and who received generous applause at the close of his address on "German Interests in the Pacific Ocean" was Prof. M. J. Bonn of Berlin. Here is his interpretation of some signs of the times: "Anybody who can read the signs of the times must realize that the seeds of aggressive nationalism which the imperialistic powers of the world have sown by a gigantic propaganda against German imperialism have fallen into a fertile field. The native races, high and low in cultural standing, who have been drawn into the war to make democracy safe from German aggression, have learned the lesson with amazing rapidity. All over the world races have become conscious of their nationality and are revolting in some form or other against their colonial masters. All over the world the foundations of colonial empire are shaken. The hand of Russia, not very efficient in the labor movement of the western world, is clearly visible in the worldwide fermentation wherever native races rise against political masters or against their foreign economic exploiters. All over the world, and not the least in the Pacific, the age of counter-colonization has begun. If Germany follows courageously the plan of development forced upon her by fate, she will be the natural leader for all nations who look abroad for commerce and cooperation, but not for empire and domination."

*Tariffs*

Dr. Jacob Viner of the University of Chicago made a smashing attack on the Smoot-Hawley tariff act in his lecture on "United States Tariff Complexities." He said: "President Hoover needs magicians on his tariff commission, not men who are tariff experts. The only effective means of escape from the injury which has resulted to United States economic interests, internal and external, from this act is for congress to recognize its enactment as one of the major legislative blunders of history and to repeal it with the greatest possible speed. The new tariff raises duties on six hundred million dollars of imports and already foreign countries have retaliated by raising tariffs against four hundred million dollars of United States goods with many others in prospect."

Mr. Tamon Mayeda, editor and publicist of Tokyo, had something to say concerning relations between Japan and America: "The international spirit now permeates Japanese society. The attitude of the Japanese is increasingly friendly toward America. We can never forget your sympathy and generous financial aid after the earthquake in 1923. However, I regret to say that your immigration law, with its discrimination against us, has deeply wounded the pride of our people."

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for law enforcement. So long as I am governor, it will continue to be the fixed policy of my administration to enforce the prohibition laws as well as all other state laws." Before his election to public office Governor Cooper served for three years as president of the Ohio council of churches.

**Dr. W. J. King Goes to Presidency of Texas College**

Dr. Willis J. King, professor of Old Testament and sociology in Gammon theological seminary, Atlanta, has been elected president of Samuel Houston college, Austin, Tex. Dr. King last year spent six months in study at Oxford uni-

## Special Correspondence from Minnesota

*Minneapolis, September 16.*

THE northwest seems to have been more fortunate than other states. It is reported that corn has suffered most from the drought, and some counties in Minnesota had a 50 per cent loss, but the grain crop has proved better than was expected. The department of agriculture declares that there will be only a small loss of winter wheat in Minnesota, a gain in South Dakota and a severe loss in Montana. Forest fires in the northern part of Minnesota gave grave anxiety in August, and at one time some 100 fires were menacing areas in Aitkin, Cass and Crow Wing counties. The dry condition of the woods only served to increase the difficulties, but drenching rains during the last days of the month brought the fires under control.

**Summer Drought And Forest Fires**

* * *

**State Conference on Social Work**

The 38th session of this conference was held on the farm campus of the university, Sept. 8-13. Among those who participated from other cities were Herbert D. Williams, director Big Brother and Big Sister federation, Chicago; Miss Luella Sauer, Catholic charities, Cincinnati; Howard R. Knight, Columbus, O.; John A. Lapp, Marquette university, Milwaukee; and Dr. Alvin T. Mathers, Psychopathic hospital, Winnipeg, Can.

* * *

**Czech Presbyterians**

The annual convention of the central west presbytery of the Czech churches was held this year at Silver Lake, Minn., Aug. 23-26. Seven states were represented and there were some 1,200 delegates. Rev. Alois Barta of Dubuque, Ia., was elected moderator of the Presbyterian union, and Rev. Edwin Webitsky of Anoka was chosen as head of the Evangelical union. The pastor of the church that acted as host to the conference is Rev. Joseph Krenek.

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**Letters and Politics**

Martha Ostenso and Ole Rolvaag, two of our Minnesota authors who have earned distinction, have recently collaborated in a character sketch of Elnar Hoidale, the democratic candidate for United States senator. Neither Hoidale nor Ernest Lundeen the farmer-labor candidate have satisfied a number of the aggressive "drys" and Charles A. Lund, another candidate, is the only one they declare worthy of endorsement. On the other hand, those in the political "know" insist that the real contest will be between Thomas D. Schall, the present incumbent, and Hoidale. The former had the support of organized labor forces in the primary when he defeated Gov. Theodore Christiansen.

**Minnesotans See Oberammergau**

Minnesota has had her quota this year at the Passion play. Two reactions have been interesting. Rev. Gordon Bailey, minister of Trinity Methodist church, preached on his visit and his remarks were commendatory. Miss Jenny Cullen, violinist with the Minneapolis Symphony orchestra, gave her impression in a published letter to Henri Verbrugghen, director. Miss Cullen said she was totally unaware of any commercialism, and was impressed by both the beauty and technique of the production. However, she felt the orchestra was poor and the soloists were uncertain in pitch. She concludes her letter by saying that, if one be an ardent Christian, "it is emotionally unbearable."

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**Death of Dr. Samuel Kerfoot**

Aug. 27 saw the passing of Dr. Samuel F. Kerfoot, president emeritus of Hamline university. He became a student at that institution in 1883 and after a period in pastorates, he became president of his alma mater which office he held for 15 years. The loss of Dr. Kerfoot, who has moved in Methodist circles in the Twin cities for nearly 50 years, will be a severe one.

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**Catholic Celebration**

A diamond jubilee of the Church of St. Vincent, St. Paul, was celebrated Sunday, Aug. 24, at Osseo, Minn. Among the speakers were Archbishop Austin Dowling, Monsignor J. M. Cleary; Rev. James M. Reardon of the Basilica of St. Mary and others. Rev. H. J. Boerboom, the pastor, has been in charge since 1917.

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**Changes and Appointments**

Rev. T. J. Herrman, for nine years pastor of St. Johns Evangelical church, Minneapolis, has gone to St. Paul's church, St. Louis. . . . Rev. Henry Hartig, pastor of St. Petri Lutheran church, Minneapolis, has been made a trustee of the New American Lutheran church. . . . Rev. Walter Coleman, a graduate of St. Thomas college, St. Paul, has recently been assigned to mission work in Korea.

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**"By and Large"**

The recent census gave Minnesota a population of 2,566,445, a gain of 22.1 per cent since 1920. . . . With 5 per cent of the nation's workers out of employment, Minnesota reports only 1.9 per cent unemployed. . . . Dr. L. D. Coffman begins his 11th year as president of the state university, during which period the total collegiate registration has grown from 9,027 to 16,877 for 1929-30. . . . The Minneapolis council has passed an ordinance

(*Continued on next page*)

versity, under a traveling fellowship granted him by the Rosenwald fund.

**Retires from American Mission Board**

Rev. William E. Strong has retired from the senior secretaryship of the American board of commissioners for foreign missions, after a service of 24 years. Dr. Strong's book, "The Story of the American Board," is recognized as the official record of the first 100 years of its work.

**Next World's S. S. Convention to Meet in South America**

For the first time in its history, South America will be host to a world gathering of Christians. Preliminary plans are now under way to prepare for the 11th world's Sunday school convention which will be held in Rio de Janeiro during the summer of 1932.

**Catholics Name Youngest Archbishop in U. S.**

Rev. Samuel A. Stritch, Catholic bishop of Toledo, has been named archbishop of Milwaukee, succeeding the late Archbishop S. G. Messmer, who died in Switzerland Aug. 4. Bishop Stritch, who is 43 years of age, becomes the youngest archbishop in the United States.

**Mabel Cratty Fund Is Growing**

Almost $200,000 has been contributed to the "Mabel Cratty fund," which is being raised in memory of Miss Cratty, who served the national board of the Y. W. C. A. as general secretary from 1906 until her death in 1928. The income from this fund will be used to develop leaders for the association.

**Dr. Kerr Will Address Chicago Presbyterians**

The Presbyterian Union of Chicago, James S. Kemper president, will hold its first banquet at the Drake hotel, Oct. 16, with Dr. Hugh T. Kerr, moderator of the Presbyterian general assembly, as speaker. Dr. Robert E. Speer will speak at the February banquet.

**Dedication of Memorial to Bishop T. S. Henderson**

Simple services marked the dedication of the stone memorial at the grave of the late Bishop Theodore S. Henderson, in Spring Grove cemetery, Cincinnati, on Aug. 29. Bishop Edgar Blake spoke briefly and a number of other leaders had part in the service.

**Dr. Oliver Holds Retreat for Episcopalians**

Dr. John Rathbone Oliver, Johns Hopkins psychiatrist and priest of the Episcopal church, conducted an annual retreat for the clergy of the Episcopal dioceses of Chicago near Libertyville, Ill., Sept. 24-27. The retreat was held under the direction of Bishop Sheldon M. Griswold.

**Author of "Abide With Me" Dies**

Mrs. Emma Louise Ashford, widely known composer of anthems and songs, among them "Abide With Me" and "My Task," died at her home in Nashville, Tenn., on Sept. 22, at the age of 80. Mrs. Ashford was at one time soloist in St. James Episcopal church, Chicago.

## BOOKS RECEIVED

Creative Religious Literature, by Arthur J. Culler. Macmillan, $2.50.
Psychology and God, by L. W. Grensted. Longmans, $4.00.
Why I Am a Christian, by O. Hallesby. Augsburg, $1.00.
American Religion as I See It Lived, by Burris Jenkins. Bobbs-Merrill, $2.00.
The Carpenter Lad and Other Poems, by Richard Burton. Bobbs-Merrill, no price given.
Christ and the Western Mind, by Karl Adam. Macmillan, $1.35.
Mother Alphonsa, by James J. Walsh. Macmillan, $2.25.

## MINNESOTA CORRESPONDENCE

(*Continued from preceding page*)

which was effective Sept. 1 for a five-day week on municipal work. This applies both to building craftsmen employed directly by the city and to those who are awarded contracts. . . . On Aug. 20 at Bethel institute, St. Paul, Rev. H. R. Schroeder of Riverview Baptist church, Minneapolis, was elected vice-moderator of the N. W. German Baptist conference. Rev. W. J. Appel of First German Baptist church, Minneapolis, is the present moderator. Speakers included Rev. Phil. Lauer, Elgin, Ia.; Prof. F. W. C. Meyer of Rochester, N. Y., and Rev. C. F. Dallmus. . . . Rev. A. R. De Mott of Hackensack, N. J., is to be the new executive secretary of the City Baptist union. He succeeds Dr. A. M. McDonald who is now the superintendent of the Baptist Executive council with headquarters at Chicago.

W. P. LEMON.

## NOTE TO SUBSCRIBERS

Due to an unfortunate indirection in our proofreading department, the index number which appears weekly on page 3 has, in several recent issues, been incorrect. The correct sequence follows:

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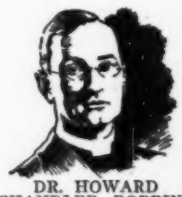

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